# The Pulpit

*A Journal of Contemporary Preaching*

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OF RELIGION

Oscar F. Blackwelder:

## MACHINERY AND PEOPLE

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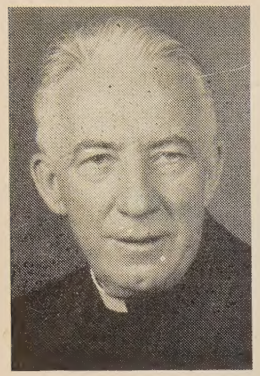

*By H. Lincoln MacKenzie*

# 'SOUNDING BRASS

"THE extravagant claims of preachers are quite misleading if not flagrantly dishonest." Thus spoke a thoughtful and penetrating observer in one of England's famous colleges What did he have in mind? Something that many of us have been feeling and thinking about for some time; namely, our unqualified and too frequently misinterpreted Christian power, Christian faith—in short, the Christian gospel. Do we claim too much or too little for the power of God in Christ to change and redeem mankind?

I can hear some eager brother exclaim, "Not enough!" Perhaps he is right, at least partly so. But from the standpoint of practical demonstration, more is claimed than is or can be actually justified.

Let us, first of all, raise some fundamental questions. Are the claims of Christianity in the New Testament and in tradition misleading? Has the power of the gospel to change and redeem men been exaggerated? How much does wishful thinking enter into what is and has been claimed?

The first and greatest claim of the New Testament is that God was in Christ reconciling the world unto himself. Yet the story of organized Christianity hardly reflects success in furthering this work. Seemingly the reconciling spirit has largely followed the capriciousness of man's own nature.

The second and probably most startling claim of early Christianity was that Christ had risen from the dead and not only companioned with the disciples but was a living presence everywhere among men. The testimony to this claim must assuredly be sought in Christian achievements which can be attributed only to the presence of the living Lord. But again, part from the testimony concerning New Testament times, there are not sufficient credible experiences to justify this belief completely. Especially is this true when one considers how easily men fall victim to hallucination, imagination, wishful thinking and the like. Deceptive experiences of this kind may have been in the Johannine writer's mind when he said, "Blessed are they who have not seen, yet believe." However, while the faith was fortified and was largely instrumental in creating organized Christianity, one is not too much impressed by either the avid testimony or demonstrations of those who since then loudly champion its validity.

During the past few years, sermons and exhortations, containing statements based on what the church leaders both at home and abroad are fond of calling the Gospel, were addressed to the rank and file. They were filled with claims and implications that, if acted on or taken literally, would undoubtedly produce the worst kind of chaos and undesirable results for individuals, families, and nations. To begin with, here are some sermon topics culled from current circulation: "A Sure Cure for Worries," "Nothing Can Defeat You," "End Your Insecurity Feelings."

### No Easy Cures

Clearly if anybody had the remedy to cure any at all times and in all places one of these ills which beset mankind, the millennium would indeed be here. No doubt, when the sermons were preached, they were intended to direct listeners to a constant reading of the Bible, and to have trust and confidence in Christ. Yet it must have been quite a letdown for those who have honestly tried to do both, but still go on worrying and feeling insecure.

Think of the kind of world we would have to live in if nothing could defeat the other fellow! To say nothing of one's own blind goals and aspirations! Moreover, worry and feelings of insecurity are oftener than not normal experiences. If no one worried about anything, who would do the world's hard work? But from beginning to end such sermons are creating the false impression that if people worry or feel insecure something must be radically wrong with their lives. Yet, listen to a man who is considered one of the greatest saints of our time: "The concern, how to maintain my hospital weighs heavily on me; very often *I have much worry.* Yours truly, Albert Schweitzer." No, not written in war-time but in November 1949!

Referring to the Cross, one widely-read writer states, "Nothing in all history has so convinced men that God is Love." Are men really so convinced? To be sure very few men comparatively

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*High-Sounding Phrases and Misleading Statements Serve to Confuse People Searching for the Whole Truth*

# AND TINKLING CYMBAL'

speaking, are so convinced; the great majority still harbor doubts. What with measles, wars, and earthquakes malevolently beating their unanswered "why" upon the mind and heart of man, the world at large refuses to accept with any observable degree of conviction that Love operates the universe.

### Never to Be Forgotten

But to go on: Speaking of a great soul for whom a noted American college is named, a contemporary magazine carries a sermon which states, . . . "in a backward valley . . . he transformed the people and the country-side into such a demonstration as *the world will never forget.*" It is safe to say that in any Gallup poll less than one-half of one per cent of even the best informed Christians would ever have heard of the man, to say nothing of his demonstration. Exaggeration? Yet the preacher used the illustration to press buttons for response in the mind and hearts of his listeners that they too might be workers of the miraculous. The purpose was merely to the emotions! No one will take it seriously and start transforming valleys! God knows that there are enough valleys crying out for transformation but an Oberlin only comes along once in three centuries. His kind of genius was spun out of something possessed only by the few, certainly not by most of us poorly equipped Joe Doakes!

### High-Sounding Phrases

Here is another pronouncement from a sermon about The Master: "He had the rare ability to make others share in his victorious spirit."

What support is there for such a sweeping assertion? If we go to the only authentic records which we possess, the Four Gospels, we are, on the contrary, impressed by the obdurate attitude of groups like the Pharisees, the rulers and officials. Did they share in a victorious spirit caught from the Master? Who was it that cried out "Crucify Him?" And why did all his disciples on the last morning of his peril forsake him and flee? What finally became of poor Judas? Was there any victory of the spirit there?

The truth is, as St. Paul affirms, if it were not for the testimony and conviction that grew out of the belief in the resurrection we would be of all men most miserable. Certainly, the world as we know it has little share in "his victorious spirit." Indeed, the great apostle himself succumbed at times to the enchantment of insubstantial appeals. Hear him exclaim, "I can do *all* things through Christ who strengtheneth me." But could he? Did he? Had he no failures? "Demas hath forsaken me," and, "It is far better for me to depart and be with Christ" A heart rending cry reminiscent of a one-time lonely and dejected prophet at Mt. Horeb!

What is the political group that is taking it on the knuckles today? Of course the Communists. All right, put down this statement found in a high-powered sermon: "The world is suffering today from the lack of men and women who will not care what others may say about them, who are committed to what they believe is the greatest good for all people, and who in spite of all obstacles follow the gleam." Of course, he didn't mean the Communists! He meant only those who follow his kind of gleam, his kind of ideology. But he didn't say that. A young communist might be wonderfully inspired by the statement. The world, he thinks, isn't going to suffer any more from the malady of injustice and inequality in so far as he is concerned. He won't be afraid any longer of what people may say about him. He can be tried, sent to prison, even shot, but he will "follow the gleam!" It causes one to wonder if the man who preached the sermon ever suffered for his convictions. No doubt a very great and good man, but nonetheless, given a little to exaggeration!

### Another Example

Here is another example of the peril of misleading the flock with fine sounding words. The author of this one relates a tale about a certain lady who in the face of unbelievable difficulties goes along "triumphantly smiling at life." Where does the smile come from? And why does she smile? Why simple as rolling off a log, "She believes in God!" Again, quotes, ". . . and God enables her to meet her situation with peace and victory." There you are, dear brethren, just have faith, believe in God, and you too can go through life sunny side up. Yet strangely, I know of any number of people who have great faith in God, who deeply believe in Him, who have little reason to go down the street smiling.

Aren't we all getting a little tired of high-sounding phrases and misleading statements which have no meaning for common men whom they are designed to captivate, if not instruct? Ought we at

least to be somewhat aware of the fact that they actually aren't ringing any bells or sounding any trumphets, but merely rolling off the eyes and ears of people like water from a duck's back? One look at the world should be convincing. Yet every week the great endeavor to persuade by unrealistic rhetoric drools forth full of sound and fury, tilting at wind-mills, fighting straw men.

What would happen to endearing humanity if we all consented to concentrate on just what is meant by "God" anyway in this world. And what "the love of God" actually means or could mean to the gas-station attendant or the "Word of God" as actually lived by the whipped, the forelorn, the people out of jobs, the defeated and the discouraged with no place to go. If the "Gospel of Christ" has not been able to make those who patronize it more friendly and human, what chance has it with Tom, Dick, and Harry? Is it not time that our Protestant ministry, by and large, take unto itself the great and wise counsel of "physician heal thyself," even if uttered in derision, to allow the belief in God to become more evident in a willingness to work and worship together? In shepherding the flock regardless of race, color, or creed?

The affirmation that there is a God, and that He revealed Himself in Jesus Christ is pretty much what we have to go on. Most of America, and I should say the world, doesn't believe in this yet. Prick the faith of the average church member; let him be stricken with an incurable disease or be faced with betrayal or disloyalty; appealed to for an all out devotion to Christian principles in scorn of economic loss, pride and prestige. Behold how insecure, unsteadfast and vacillating becomes the assurance, the promise and power of this basic Christian conviction! What is the matter with it? Why doesn't it work? Is not the answer to be found precisely for the same reason that Dr. So and So for the last twenty years has been preaching the same sermons to the same people—crowded house every Sunday—with the same futile result?

Not for a generation have the masses looked to religious leaders for words of wisdom, counsel, and certainty in a world of indecision, fear, and confusion. Why? Because despite the hundred thousand sermons that are preached each week people are no longer sure of religion's basic affirmation: the fact of God.

Sermons, then, need to become more concerned with an enlightened, intelligent, persuasive apologetic for the existence of God. Much has happened to our generation that has been contradictory to the teachings of either the "glory religions" or the easy going liberal interpretations of Christianity. But before tackling a sermon or a series on this subject the preacher should immerse himself in basic books on the subject, books by men like Thomas Aquinas and A. E. Taylor. These, and similar studies will require heroic effort at explication but they will pay tremendous dividends in moral recovery.

## Titles and Texts

What Pulpit Readers are Preaching About

Richard E. Hamilton, Drew Theological Seminary, Madison, N. J. "Beyond Disillusionment." Heb. 2:8b-9a—*We do not yet see . . . But we see Jesus.*

Robert R. Summer, Gettysburg Lutheran Theological Seminary, Gettysburg, Pa. "Fear Dethroned." John 4:18—*There is no fear in love, but perfect love casts out fear.*

Llwellyn G. Kemmerle, First Presbyterian, Westerville, Ohio. "Stand for Something." II Thess.2:15—*Therefore, brethren, stand fast and hold the traditions which ye have been taught.*

Thomas R. Pendell, Christ Church by the Sea, Newport Beach, Calif. "Keeping Sane in a World of Aggression." Jer. 4:19—*My heart beats wildly within me, I cannot keep silent! For I hear the sound of the trumpet, the alarm of war.*

Eugene C. Blake, Pasadena Presbyterian, Pasadena, Calif. "The Timbers are Sagging." Matt. 5:17-18—*Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

Joseph C. Yemm, Vincent Methodist, Chicago, Ill. "Stars of First Magnitude." Dan. 12:3—*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.*

Duncan P. Cameron, All Saints Anglican, McBride, B. C. "Dogs Under the Table." Matt. 15:26, 27— . . . *It is not meet to take the children's bread and cast it to the dogs . . . for even the dogs eat of the crumbs which fall from their masters' table.*

Richard L. James, Oak Cliff Christian, Dallas, Tex. "Spiritual Surgery." Matt. 5:29—*If thy right eye causeth thee to stumble, pluck it out, and cast it from thee.*

Robert J. Hodgen, First Congregational, Gilbertville, Mass. "God's Fingerprint." Gen. 4:15—*And the Lord set a mark upon Cain, lest any finding him should kill him.*

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# What Machinery May Do to People

**By Oscar F. Blackwelder**

IT IS the business of the church to say an eternal word in a contemporary setting; to say a permanent word in a changing scene; to help those who enter her doors to have not only a sense of history but of the ages and of God. "There is nothing new under the sun," goes a proverb many of us have quoted since childhood. But there is surely one thing new, especially in the past half-century; that is high-powered machinery. We have had machinery for a long time, but high-powered machinery has come quite recently. The world picture would change overnight if high-powered machinery were not here.

This sermon might be called "The Meaning or Implication of High-Powered Machinery for the Christian Faith" or, more simply, "What Machinery May Do to People."

### Machine Civilization Benefits

Let us, first, recite the obvious. What are some of the benefits of a machine world and a machine civilization? I should like to name four.

1. Machinery may lift life out of monotony and drudgery for many people. Perhaps electricity is the key. Among the several splendid inscriptions on the Union station in Washington is this one: "Electricity, man's greatest servant, itself unknown." Electricity is quite democratic. It cannot be adulterated. It is as good in a remote mountain cabin as in the White House. Electricity makes possible labor-saving devices and intercommunication. In this way for many people machinery has brought the chance to lift life out of monotony and drudgery.

2. Machinery may provide more time for leisure. Clearly machinery can be a time-saver. It can thus make for more efficient and balanced living. Life is not made entirely for work, but for work, play, love and worship. Well spent leisure can help bring life into balance. A physician said to his patient, "Our most important time is our leisure time. By work we do things in the world but we do not grow during work, we grow during rest." What a man does in his work goes into his pocket, what he does in his free time goes into his character. Machinery may increase the margin of leisure time.

3. Machinery makes possible for every human being on the face of the earth the basic necessities of life for the first time since creation's morning. Only the selfishness of nations and the spirit of man interfere. In the United States, for example, I have many times felt that the overflow of nature and high-powered machinery have pulled us through when we had very inadequate government leadership.

4. Machinery has reduced the size of the world. I suppose this is a blessing; at least, it could be a blessing. Transportation and all forms of communication have done it. "Science has made us neighbors, may justice make us friends." Those are words my memory tells me I heard the late Senator Borah say. Machinery brings people closer together and with closeness comes one of our principal troubles: irritation. George Washington could warn this young nation to have no "entangling alliances." It would have been no matter of concern to him if Russia erected a thousand iron curtains. Today, however, there is literally but one world—and a very small one, too. Across this small planet some people, especially some of the heads of certain governments, strut as if they were the "owners" of things instead of "guests" for a few years.

### On the Debit Side

Now we turn the coin over to the other side. If these be some of the blessings of the machine world, what are some of the problems? What does machinery do to many people which is not good? What are some of the problems of a machine civilization? Again I name four.

1. Machinery causes many people to lose the sense of timing. We are schooled to demand that things be done at once. We push a button and get a light or a secretary. We push another button and get heat or cold. We want to get things over in a hurry, so we drop a bomb. People, accustomed to the timing of buttons and bombs, are ill prepared for a day like this. Social, political and economic matters are seldom solved at once or by the process of pushing buttons. It is considerably a question of timing. This is but another way of saying that we have come to America's present chance for world leadership technically prepared but morally unprepared. As a result, we run into blind corners and alleys everywhere. We demand of certain government leaders what only God can produce. We are trained to think in machine terms, we are not prepared in moral terms. For example, too few people even see the point that our greatest national defense is in international good will.

This loss of the sense of timing causes much of our jitteriness and unwillingness to wait and work. You cannot pressure or lobby the processes of nature and Providence. Social problems are not solved that way. Don't blame Washington for this weakness. Blame yourself and myself, because leadership in Washington rises to the top of our citizenship as cream rises to the top of milk. No

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cream in the people means no cream in Washington. Skimmed milk in America means little cream in Washington. We don't know how to labor and to wait. High-powered machinery, subconsciously and subtly, has caused many people to lose the sense of timing.

2. A second problem of a machine age is to confuse the scale of values. To illustrate: Here is a problem or a need. Too many are childish enough to believe that a gadget will be invented to solve it for us. They forget, if they ever knew, that life begins from beyond and within—not in gadgets but in the discipline of personal responsibility and hard work. Social and economic problems are solved by brains and character, not by pushing buttons and depending on outside things like gadgets. Gadgets readily confuse a true scale of values.

Another value which machinery causes many people to confuse is the meaning of small things—minimizing people who must do small things, discrediting the man who works with details, even forgetting that "the nameless, unremembered acts of kindness and of love are the best part of a good man's life." Too many among us are constantly concerned with breaking some record. It might be illustrated by three boats the Cunard Steamship company used to operate. The Mauretania was their fastest, holding the blue ribbon on the Atlantic for about a quarter of a century; the Berengaria was their largest; and the Aquitania was their finest. The point is that machinery tempts people to look down on what is not fast, not large and not fine. The temptation of Jesus in the wilderness was much like this. He was tempted to take the short cut, the easy and the spectacular. That is precisely the language of high-powered machinery. The temptation of a machine age is to undervalue little people and small things and the meaning of details.

### Losing Focus

3. The third problem of a machine age is to get personality out of focus; that is, to get folks mixed up on the nature and place of man. To me, a well-nigh perfect illustration is from the late William Mather Lewis. He was describing in my hearing which machinery can do to people. Here is a man named Jones and here is a man named Smith. They are walking down the street and accidentally bump into each other. They immediately back off, perhaps tip their hats, and apologize. Put those same two men behind the steering wheels of automobiles and let them bump into each other and watch the difference. On the law of averages, their conduct as pedestrians will be the exact opposite. That parable may serve as somewhat of a symbol of what happens to many men in a machine age. It all adds up to the total that there is another dimension in man which machinery cannot measure, interpret, understand or provide. Machinery easily gets personality out of focus.

4. The fourth problem machinery brings is the temptation to misread the meaning of the universe. I believe God made this world to be a home, dedicated to brotherhood; to be a cathedral, ded cated to worship; to be a school, dedicated to learn ing, before and beyond a machine, dedicated to eff ciency. Efficiency we must have, but interprete in a higher light than any machine can produc directed by a stronger control than anything me chanical can provide, and handled by a powe greater than machinery can generate. Where i this higher light? Where is this stronger control Where is this larger power? I have yet to learn o a light, a control, a power beyond Jesus Christ.

### Jesus Is the Answer

I want now to begin an outline of the service o Jesus to men caught up in a machine world.

1. Jesus is the source of man's essential mora and spiritual strength. To get at what Jesus doe let us contrast two words. The key word of machine age is *efficiency;* the key word of Jesu is *sufficiency.* "My grace is sufficient for thee. Efficiency speaks of skills and technical training sufficiency means power to be skillful. Efficienc means tools and techniques; sufficiency mean strength by which to use tools, power by whic techniques work. Efficiency is like practicing th notes; sufficiency is like mastering the harmon Efficiency is like building the boat; sufficiency the power of the river and ocean to float it. Eff ciency is practical skill; sufficiency is culture. Eff ciency is in the hands; sufficiency is in the hear Sufficiency means enough of fullness. Sufficienc deals with that other dimension which machiner cannot measure, interpret, understand or provid Sufficiency is the unique gift of Jesus Chris Thus it appears that one of the first services o Jesus is to provide the personal power by which man may be efficient without becoming a machi himself or a slave to one. Jesus is the source o man's essential moral and spiritual strength.

2. Jesus furnishes a man's essential qualit The second service of Jesus is to teach that wha a man can be is underneath what he can d Machinery is only interested in what a man doe Jesus is concerned with what he can be as well a with what he can do. And here is one of life most amazing and revealing paradoxes: If I su render the control of my life to another, to th extent I become a slave to that person—with o exception in all history. Let the critics explain th any way they will, they cannot refute the fact. Th one exception in history is Jesus Christ. If I su render the control of my life to him, he puts me the best control of myself. He enables me to be m best so I may do my best. "Till thou hast bound m fast I am not free."

### Champion of Personality

No other in history has done for the sacredne of personality what Jesus has done. No other h done battle for man's true meaning as has he. H is the supreme champion of personality in all age I can hear somebody say, "What about Aristotle Let's compare those two in their attitudes towa the average man. Aristotle taught that worthwh living is possible for only a few people. He th

ames four classes of people for whom it is impos-
ble. Slaves cannot for they are the tools of
her men. The diseased cannot for they are neces-
rily miserable. Paupers cannot for they do not
ave enough of this world's goods. Those who die
oung cannot for they have not lived long enough
achieve true happiness. Think of it: for those
ur enormous groups, one of the most creative
inds of all time has no creative word. Beyond
ristotle is Jesus who promises to slaves, the dis-
ased, paupers and those who die young, as to all
en, that quality of life with which disease, death
nd poverty have nothing to do.

### Forgiveness of Christ

The forgiveness of Christ is the master key by
hich he makes men what they ought to be. The
rgiveness of Christ is his most unique contri-
ution to mankind. Indeed, his forgiveness is the
ost personal fact in history, the supreme moral
ct of all time. It is a daily inward spring of
eansing and renewing, which enables a man to
e and to do his best, his finest, his most under all
rcumstances.

Let's illustrate forgiveness a bit further. If I
t the bark on the tree in my yard and give
ature a chance, it will heal. If I cut my finger and
ive nature a chance, that skin will heal. What
nd of world would this be if a man could have
e tree in his ward healed and find no way to
eal himself? What kind of a world would this be
a man could get his skin healed but not his mind
nd soul? The translation into the personal world
this healing power of physical nature is the
rgiveness of Jesus Christ.

The forgiveness of Christ is the way he comes
grips with the toughest problems man ever
ces. Among human problems are what we call
complexes," and machinery often sharpens the
feriority complex, for example, in many minds.
he reason some people feel inferior is that they
e inferior—but they don't have to stay that way.
daisy plus man equals a chrysanthemum. What
u are now plus Jesus equals the man you ought
be. The sense of sin and guilt often builds a
peless spiral in one's mind and the only way ef-
ctively to break that spiral is through the for-
veness of Christ. Such considerations as these
rtify the claim I am making that the forgive-
ss of Christ constitutes the master defense of
rsonality. Machinery with its demands for effi-
ency readily builds complexes. The forgiveness of
hrist heals and overcomes those complexes. Thus
sus enables a man to be and to do his best under
l circumstances. Thus Jesus furnishes a man's
ssential quality.

3. Jesus provides man's essential worth. By his
oss Jesus shows forever what a man is worth
the estimate of God. Machinery easily makes a
an feel that he is a tool, a cog in a wheel, a serial
mber, an animal, a little boat on the stream of
fe, an adjective to modify the state, the race or
e economic order. To every machine-ridden and
rassed soul Jesus says, "You are worth the life
of the Son of God on the cross. Go out and live that way. You were never put in this world to be a slave to an assembly line." God lets loose in the cross the power to win through in a machine age. Men who kneel at the cross can stand up straight before life. Men who surrender there need surrender nowhere else.

Men listen to Jesus, the Teacher; they kneel before Christ, the Savior. Men are taught in the Sermon on the Mount; they are changed at the cross. Man is not here to be a machine tool or to become a machine itself. He is here to become a redeemed son of God.

When the last gadget is gone, when the last cog in the last machine has stopped, be sure of this: Nothing Christlike will perish. Every Christlike thought, every Christlike deed, every Christlike word, every Christlike service, every Christlike work, every Christlike life is eternal.

This is a sermon that puts the text last, in prayerful confidence that every word of it is based upon the truth expressed in two sentences. "I have overcome the world," said Jesus. (John 16: 33). "I shall not fear what man shall do to me" (Heb. 13:6), you and I may say.

Let's add it up and "foot it." What does Christ do for men in a machine civilization? By his grace he provides man's essential *strength*; by his forgiveness he provides man's essential *quality*; by his cross he provides man's essential *worth*.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, "Yes."

# Hymn for Today

## Go Forth, O Church

*Diademata.* S.M.D.

CHURCH of the living Word,
Go forth in God's own power.
The world awaits your saving hand;
This is your triumph hour.
No longer vainly sleep,
Let every doubt be gone.
The night is passing and the sun
Proclaims the Kingdom's dawn.

What though the strife be long!
Your faith is in God's Word.
Go forth and tell its saving power
Till every heart is stirred.
God calls, and will you fail
Him in this destined day?
Go forth, O Church, and point all men
To Christ's good will and way.

Lo, all the nations seek
Release from fear and doom.
'Tis yours to bring new faith and hope
Where deadly perils loom.
The fearful night shall pass,
God's brighter days begin.
Go forth, O Church, with new-found strength
And bring God's Kingdom in.

THOMAS CURTIS CLARK.

# The Spiritual Meaning of Work

**By Dwight C. Smith**

II Thes. 3:6-16

I ONCE heard of a man who made a great point of refusing to do any work. In some circumstances he would have been known as a bum. But he happened to belong to a family who were quite well-to-do. Consequently he could wear expensive clothes, buy whatever took his fancy and move in the most fashionable circles. He let his brothers do all the worrying about looking after the family investments and property. He did not even exert himself in the tasks of entertainment and the observance of social duties which so often exhausted his sisters. Any of these things might be all right for the people who wanted to work in such ways, he said, but they were not for him. He had made up his mind that every family should have one gentleman, and that was the part he chose.

I

Now, whether a person who deliberately avoids any useful occupation deserves to be called a gentleman might be open to argument, even though this man was quite positive about it. At the moment, however, I want to discuss the attitude toward work which such a manner of living suggests. It is quite clear, you see, that work of any sort seemed to him a burden not to be accepted by anybody who could avoid it. The ideal life would be a life of complete idleness, with never a concern for being the least bit productive. While some unfortunate people must expect to work, one certainly must pity them for being the victims of such a cruel necessity.

Consider what would happen if everybody adopted this drone philosophy. Life would come to an utter standstill. After all, someone must do the chores which produce food and clothing and all the other things we use every day. Some work simply has to be done. Therefore, to dream of utopia as a place where nobody worked would mean abandoning all reality.

Nevertheless, that sort of dream has frequently haunted men. With the necessity of work an elemental fact of life, a good many folk have still nourished the idea that if things were really perfect we should somehow be able to manage without doing any work.

II

When you come to think about it, this is a pretty grim viewpoint. It is bad enough to be in the position of having to do work that holds no interest. Those who do vocational counseling say that a vast number of people are in this discouraging plight. Day after day they must spend themselves at tasks in which they find no satisfaction, to say nothing of getting inspiration from what they do. It is even worse to be bound by circumstances to a job which one actually hates. And this, we are told, happens to more people than we might guess. But worst of all is the dreadful notion that work itself, any work you may mention, is a curse. What a nightmare that makes! For, as we have observed, work is an integral part of life itself.

So what we understand about the meaning of work is closely related to what we hold to be the very meaning and purpose of life. I invite you to think with me for a little while about the spiritual meaning of work.

The notion that work is really a curse upon mankind is quite old. The third chapter of Genesis tells us one of the ancient explanations of the matter. Facing the bitter necessity of endless, exhausting labor, the Jews of early times asked themselves why life should be that way. Day after day they wore themselves out at tasks which never seemed to be completed. No sooner did one chore get done than another demanded attention. One worked continually in order to keep alive, but the life thus sustained was a constant drudgery. It was as though every man lived under a life sentence of heavy toil. They wondered why God should thus afflict them.

Seeking the answer, they told a story to explain this tragic state of affairs. Once upon a time, they said, man started out in this world in a state of innocent bliss and happiness. Instead of having to work, he was able to enjoy himself all day long. But alas, this happy condition was too good to continue. Man's curiosity got the better of him. He and his mate had been forbidden to eat of the fruit of the tree of knowledge of good and evil. Temptation became too great, however. First the woman took some of the fruit and then the man joined her. Thereupon, God had to punish them for their disobedience. The woman was afflicted with the necessity of bearing her children in anguish. The man was forced to eat his bread in the sweat of his face. For all time labor became the punishment meted out by God to man as a penalty for willful disobedience.

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The story does not attempt to make work seem any more pleasant. It simply explains why it is a universal necessity. Man angered God and received this punishment as a consequence. And since subsequent generations have inherited that same wicked, willful nature, the sentence continues to stand. We must work because God is displeased with us.

III

This ancient story serves the purpose for which it was told. It gives an answer to the question of why God compels us to work. At the same time we must admit that it does not make the burden one bit easier to bear. Nor does it make life any more meaningful. It tells us that we are the victims of an inherited curse and then leaves us to groan and suffer under it all our days. It neither lightens the burden nor changes our attitude toward it. It is sheer punishment, no more, no less. And we can do nothing about it except grit our teeth and take it.

In other words, the story tells us that work is bad and there's no use deceiving ourselves about it. If our original ancestors had been willing to let well enough alone, things would be very different. But they were not, and that's that. Life is a treadmill to which we are sentenced, and there is no escape. It is grim and unpleasant, and here we are. Work is hateful and burdensome and inescapable in this life, and that's what it is all about.

Well, that's how it looks sometimes, isn't it? Mind you, it's not a very enticing prospect. It doesn't make you feel any particular zest about either your work in particular or life in general. But then it doesn't pretend to. It is a frankly pessimistic interpretation of life. Moreover, if you believe that work is a curse imposed upon us by God, I don't see how you can come out with any other conclusion. You just have to think of life as a sort of prison sentence, that's all.

It doesn't make Good seem a very pleasant sort of being, and it doesn't make existence very attractive. It simply tells us that that's the story and we are stuck with it.

Fortunately for our peace of mind and soul, this is not the only interpretation of life that we find in our religious heritage. In fact, it is not even all that this particular story has to tell us. Earlier in the account, where the creation of man is described in naive fashion, we are told that God took some of the dust of the ground, molding it into the form he chose, and then breathed his own breath into it to give it life. Thus man became a living soul in the image of God.

So, even though he had a willful, disobedient streak in his nature, man also had a divine breath of life which sustained him and made him more than clay. Thus the very storyteller who believed that work is a curse upon mankind was also convinced that man is meant to reflect the nature and spirit of God.

The trouble is that man is both good and bad. The storyteller, who was also a philosopher and a keen observer, knew this to be true of himself and of every one else whom he saw. Life simply will not let us overlook the fact that there is something divine in humanity, along with all its faults. How could that be better expressed than in this picture of a man formed from the dust and breathed upon by God? And how could the resulting conflict in man's nature be better explained than by saying that he had eaten the fruit of the tree of the knowledge of good and evil? That's how we are, and this tension torments us all through life.

But the truth is that here, in this warfare within us, is the punishment for our sins. It is because of this that the necessity of labor may sometimes be a terrible burden. Whether intentionally or not, we may make our work a curse indeed. Yet we need not do so, for work may also be a blessing. Which of these it shall be is not determined by the fact of work itself, but by what we ourselves make of it.

As a matter of fact, we may through the experience of work demonstrate the truth that we are made in the image of God. After all, the primary fact of importance about God is his creative purpose. In developing man out of the common clay of organic substance, and breating his spirit into him, God made man a creative being.

Therefore, the capacity for doing work that has meaning is one of the evidences of man's divine inheritance. The physical equipment he shares with other forms of life, but the creative capacity that gives it significance is a mark of special purpose and destiny. Herein God lets man become his partner in the work of making the sort of world that this can become.

IV

Seen in this light, work become an opportunity and a challenge instead of an inescapable burden. Work may still be a curse if that's what we make of it. But it may, instead, be the means by which we enter into partnership with God. The way in which we look at work is related to our attitude toward life and its meaning, and what we understand to be God's will for us. So, in a very real sense, we discover that there is indeed a spiritual meaning attached to work.

This is true of all kinds of work. Even the most wearing task or the most humdrum daily routine may be lit with a new radiance if we consider it a partnership in the whole significant business of creative effort rather than just an inescapable curse. For useful, purposeful work is one way that we may demonstrate the divine spark which God has put within us.

This understanding has always been a vital part of the Christian message. Our Lord worked for many years at the hard and exacting tasks of a carpenter. He chose as his disciples men who knew the difficulties and the rewards of hard labor. The Apostle Paul, who was in many ways his most understanding follower, was emphatic in his conviction that work is not only a necessary part of life, but a particular challenge to the man who would be an effective Christian. The closing chapter of II Thessalonians, which we read this morn-

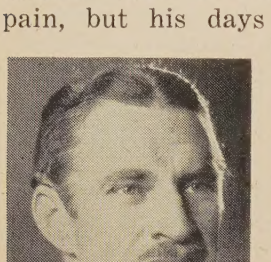
ing, is only one of several places in which Paul stressed the significance of work for anyone who would seek to comprehend life in the Christian spirit. Doing what many would have considered grievous drudgery, he did it with a will as son thing through which he could praise God and b worthy follower of him who came not to served and waited upon but to serve.

# Making the Most of It

**By Gaston Foote**

*From this time forth we will bless the Lord forevermore.* Psalm 115:18.

SOME years ago I read the story of a man who, after consultation with his doctor, found that he had only three more years to live. He was assured that he would be relatively free from pain, but his days were definitely numbered. Rather than lie down and cry over his misfortune, he determined to spend those three years in the normal pursuit of happiness. He went to Colorado, lived in a trailer, fished in the beautiful streams, made water-color sketches of the craggy cliffs and leaping waterfalls. Then he went to California, spent some time in the great sequoia forests, and bathed in the waters of the Pacific. Having no children of his own, he loved them the more and visited hospitals and orphanages bringing words of cheer and encouragement. He spent his evenings reading great books and listening to great music. Just before death caught up with him he explained his actions in these words: "I wanted to make the most of the rest of life."



Though the number of our days is not as limited as were the days of this man we are all bound by the compulsion of time. Let us assume that the average age represented here today is thirty years. Statistics would indicate that we have an average of about thirty additional years to live, or about 10,000 more days of life. Could there be any more challenging question than this: "What are you going to make of it?"

Studdert-Kennedy, great preacher and writer of England a few years ago, used to describe vividly his conception of the Last Judgment. He said he felt that God would ask him only one question concerning his life. The question would be, "What did you make of it?"

I

Given prosperity or adversity, health or ill-health, strength or weakness, what did you make of it? If we want to make the most of the re for the sake of the best, how are we going to it? I would like to suggest four points for our co sideration.

We have all suffered disappointments. The may be certain persons on earth who have nev had a heartache, who have never been disa pointed, but I doubt it. Did not the poet say,

> Be still, sad heart, and cease repining,
> Behind the cloud the sun's still shining.
> Thy fate is the common fate all;
> Into each life some rain must fall,
> Some days must be dark and dreary.

It is so easy for us to assume that disappoin ments and failures, heartaches and tragedies a peculiar to us alone. We suppose that we ha been singled out for an undue portion of life bitter gall. There are those who have had mo than their share of the cup of sorrow, but I dar say you are not one of them. We can have a co structive philosophy of life only when we unde stand that suffering is a principle of life itse We enter life through the agonizing pains motherhood and we depart life amid the rigo of death. Nor are the intervening days ever fr from pain. Our sufferings, our disappointmen are not peculiarly our own. Generations of m and women have gone this way before us.

We are so prone to judge people by exteri circumstances that we seldom see beyond t flashing smile or the prosperous appearanc Here is a man who has been unusually su cessful in business, has a lovely family, is a happy disposition. But as a boy he wanted be a doctor when the sudden death of his fath forced him to quit school and go to work at t age of sixteen. Or perhaps she is a radiant a charming teacher in our schools, or a busine executive in industry. She may be hiding a hea that has been broken by the bitterness of a b trayed love. One never knows the real tragedi behind the face that is wreathed in smiles. Behi the walls of the brownstone mansion may be hi den inner tragedies that would make the ange weep.

Disappointment is the experience of those w seem to be most successful. Behind the beautif voice of Jenny Lind, the Swedish nightinga was a heart broken by thwarted love. Phillip Brooks, great preacher of Boston, made an utt failure as a school teacher before he began preac ing as a last resort. Whistler, the portrait painte

*This is the last in a series of four sermons on the general subject "The Psychology of Religious Living" preached by GASTON FOOTE, pastor of Grace Methodist Church, Dayton, Ohio. Dr. Foote is editor of the recently published volume* Communion Meditations *(Abingdon-Cokesbury).*

ailed in his studies at West Point, gave up his felong ambition to be a soldier, and took up the rush to smooth the agonies of his distraught ind. Sir Walter Scott had a burning ambition o be a poet but he arrived at maturity poetic at ne same time that the lyric genius of Robert urns captured the attention of the literary world. cott's poetry suffered by comparison, and he took o writing novels with a heavy heart. But why abor the point? Tragedy, disappointment and eartache are the "common fate of all." We move ow to a second consideration.

II

We can turn the page. There are some days in ast year's calendar that we would like to tear ut. Haunting yesterdays arise to disturb the eace of the present. There were deeds done un- er cover of darkness of which we are thoroughly shamed. There were angry words uttered which ve cannot take back. They fell from our lips in aste and went to the hearts of our adversaries ke poisoned arrows. The impulses to be of help o a struggling neighbor were neglected. So pre- ccupied were we with our own plans that the up of cold water was not given, the kind word f encouragement was not spoken, the pat on the ack was never felt. Oh, to be able to retrieve ome of those lost opportunities! But as the drop f water never returns to the waterfall again, hose moments are gone forever. Even Pilate told he truth when, concerning the inscription over he cross of Jesus, he said, "What I have written, have written." But here is one thing we can do f we would make the most of our lives; we can urn the page. We can leave yesterday's failures vithin the framework of yesterday.

Life is not like a nonstop plane flight; rather t is like a local passenger train. From the cradle o the grave there are innumerable intermediary oints of arrival and departure where we can iscard old and useless baggage and taken on new quipment. How important it is to discard yes- erday's neglects and failures, disappointments nd sorrows, insults and grudges, and meet the ew day with a clean sheet of paper!

We usually compliment the man who has a good nemory. But a good forgetter is more important, rovided we forget the right things. The sins of 'aul as he remembered his persecution of the hristians must have been almost more than he ould bear. But he resolved his difficulties by a vonderful program—"Forgetting the things vhich are behind and reaching forward to that vhich is before, I press toward the mark . . ." ou have an average of 10,000 days behind you. ome of them were bitter; some were sweet. Bury nose bitter days in the cemetery of the forgotten nd let not their memory mar the beauty of the ays ahead. In this way alone can you make the nost of the rest of life.

III

Consider now a third point. We can use our dvantages. In the words of a song of a few years ago we can "accentuate the positive." We can live in the affirmative. We can count our blessings rather than recount our difficulties. The Scripture admonishes us to "be not overcome with evil but overcome evil with good." Matthew tells of the man who decided to live the good life by sweeping his house clean of all the evil spirits in it but, upon return, found that there were seven devils living in it instead of one. He made the mistake of seeking to live negatively.

Emptiness of evil, however complete, is never an equivalent for goodness. No amount of "don'ts" in life will ever make us Christians. All the ciphers in the world, added together, make a total of zero. Christianity is living positively. I am sure you have had enough misfortune to make you a cynic. You have had enough disappointments to make you bitter. You have suffered the betrayal of friends and the slander of enemies. None of us are so impoverished in imagination but that we can find alibis to cover our failures. But if we are to make the most of life we must not make *excuses*—we must make *good.*

There is a Chinese proverb which runs, "God never closes a door in life without opening a window." One of the most inspiring young men I ever knew was a college classmate who was blind. By a freak accident he became blind at the age of five years. But he asked no favors of life nor feared any odds. He came to the university at the age of sixteen, took the regular four-year course in three and a half years and graduated with honors. He taught me one of the most valuable lessons I have ever learned. It is this: Do the best *you* can with what *you* have!

No matter how impoverished you are, if you consider your advantages you will find you are rich. You have a clear mind—use it. You have hands that can serve—use them. You have an influence for good—use it. If you are looking for trouble you can find it. If you are looking for the good and the worthy you can find that too.

It is said that two men moved into a city and asked a neighbor what kind of city it was. The neighbor, in turn, asked what kind of town it was that they came from. The first man replied that his home town was a terrible place to live in. The people were surly, mean and treacherous. The neighbor replied, "That's the kind of city this is too—there are people here like that." The second man said he came from a town where the folks were lovely, gentle, kind and trustworthy. The neighbor replied, "That's the kind of city this is —we have those people here also." It was a proper description of the same city in both instances. You find what you look for.

In every life as in every city there is evil as well as good. Count up your advantages every day and thank God for them. Accentuate the positive good. Use your advantages.

> It isn't raining rain to me,
> It's raining daffodils;
> In every dimpled drop I see,
> Wild flowers on the hills.

Alibis are instruments for the weak. They are

never used by the strong. We achieve our noblest "in spite of" rather than "because of." Homer, the poet, was blind yet he could see with the eyes of the mind better than any other man of his day. Beethoven, the musician, was deaf but he could hear with the inner ear more of the world's music than any of his contemporaries. Although Lincoln suffered more handicaps and defeats than any other public servant of his day, but he buried his sorrows with the setting sun and pressed his advantages to ultimate victory. To make the most of life, use you advantages.

IV

Finally, we can all be better than we are. In all probability, there are two thoughts that are running through our minds. One is that of being sorry for ourselves, our meager talents, our misfortunes, our failures. This leads to self-pity—and defeat. The other is that of being ashamed of ourselves. This leads to penitence—and victory.

We cannot always change the circumstances under which we live but we can always change ourselves. Cynics ask, "Can the leopard change its spots?" The answer is No. But we are not leopards. We are human beings and the choices before us lead to the height of heaven or the depth of hell. If we have fumbled the ball on the gridiron of life thus far we need not continue to do so. Another play is being called and another chance is being given. It is said opportunity knocks but once, but this is not the whole truth. There are doors before you now and you can enter them. Or to change the figure a bit, there is One who has been the transforming power of life in all generations who says, "Behold, I stand at the door and knock. If any man will open the door—I will come in." Weigh well this truth. No man need stay the way he is. He can be better.

Let us learn the lesson of history at this point. Who was the Prodigal Son? A pitiful young man in a hog pen in a foreign country or an obedient son under his father's roof? Who was this man Paul? A persecutor of Christians or a preacher of Christ? Who was Augustine? A rich young libertine crushing his mother's heart or a saint of the church? In every instance they are the same person—but made different by the transforming power of God. Can you believe in such a power? The only way you will ever know is to try it. You need not stay the way you are. By God's help you can be better. As the moonlight transforms the wayside puddle into a silver mirror, so God transforms the tragedies of yesterday into the triumphs of tomorrow.

Do you want to make the most of life? You must remember that defeats are universal, that you can turn the pages and write a new chapter, that you can use your advantages and that, under God, you can be better today than you were yesterday. Make the *most* of it.

# Not Getting Anywhere Fast

**By Harry K. Zeller, Jr.**

*The gate is narrow and the way is hard, that leads to life, and those who find it are few.* Matthew 7:14.

ONE night two young couples were discussing the days they had spent in the establishment of their homes. The dinner was long since finished. The tapers in the centerpiece had burned so low they nipped at the ends of the leaves which decorated the table. All the matters of mutual interest to two young couples were on the docket for discussion—finding a home, having a family, balancing the budget, providing financial security, all the pipe dreams and castles in the air which it was hoped the future would bring forth. It was one of those sessions when you take down your hair, open up your heart and talk straight out of the horse's mouth. At last one of the four said, "We are about where we were when we started some years ago. We are working against odds too tremendous to overcome. When we make progress on one hand we seem to be confronted with mounting difficulties in another area." He concluded his pessimism with the delightfully impedimented words, "We don't seem to be getting anywhere fast."

I

What this young man was sensing in the magnitude of the task before him and his limited abilities to measure up to that task is no isolated experience. In fact, it is the almost unanimous testimony of the race that the road which leads upward to life is difficult and long and defies achievement. In choice words and with a hard-as-nails logic Jesus came to the same conclusion: "The gate is narrow and the way is hard, that leads to life, and those who find it are few."

Science, which has seemed to be counfounded by

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no obstacle as it marched into the unknown to discover a cure-all for every difficulty, would not seem to accept the verdict of this young man about the illimitable requirements of life. Yet ponder these words of Madame Curie as she stands, robed in honor, before the Academy of Science in Paris: "No one of us can do much; each of us can perhaps catch some gleam of knowledge which added together shall bring nearer man's dream of truth. It is by these small candles in our darkness that we see little by little the outline of the dream and that great plan which shapes the universe."

An empire builder would seem to be the last to come to the modest conclusion that life's responsibilities are too vast for our powers. Cecil Rhodes, one of the most prodigious accomplishers of all time, who staked out a world in the Black Continent, came to his final hours unsatisfied with his work and cried out in famous last words: "So little done—so much to do!"

By the time one becomes a sophomore—any kind of a sophomore, I mean—he understands that there is no royal road to learning. Truth is a most exacting mistress. She will not yield her treasures without the disciplines of constant application and honest toil. Before the lawyer, the doctor, the engineer or the minister can rightfully hang out his shingle and go to work he must accomplish four years of high school training, go on to four years of college instruction and complete at least three years of postgraduate study. Counseling with young men whose training has been interrupted by the rigors of war, one is made conscious of the long arduous years of training confronting the fledgling student before he is prepared to do what he wants to do for the world.

Consider the work of the reformer, that misunderstood fellow who is caricatured as a simpleton, whose compassion and naiveté toward things as they are matched only by his determination to do something about them. How gargantuan are the forces that make for evil! How deeply entrenched they are! How tenacious and everlasting their grip upon the social structure! And how tiny a kernel of good will it is which seeks to dislodge so vast an evil! At the turn of the century in New York the Rev. Dr. Parkhurst was battling against the corruption of the Tammany machine of Richard Crocker. He discovered not only that the full force of evil was arrayed against him, but also that the good and prominent citizens fought reform tooth and nail. The members of his congregation tactfully suggested that he leave the messy business of political change to the politicians, quoting scripture to prove their contention: "The wicked fleeth when no man pursueth." The next Sunday Dr. Parkhurst took as his text the words: " 'The wicked fleeth when no man pursueth' . . . but he maketh a lot better time when somebody is chasing him."

The Christian experience is uphill going. It's rough, too. Christianity is no pill that one may have in an easy gulp—and ever after have all of it. Kierkegaard, the Danish theologian, said to our generation, "Choose the Christian way. It is the only way of life. But remember, as you choose it, that it won't be easy. Christianity is difficult." It asks the impossible. It asks us to have faith in the impossible—like Abraham trusting God's promise of blessing for his seed at the very instant God called upon him to slay his only son Isaac. It asks us to say "I will" where reason stops. That is what faith is—the miracle which sweeps us on where the mind cannot go. It begets belief where we do not see. It asks us to do the impossible—calling upon us to make Christianity live amid the brute facts of the market place. More than these, we are to ask other people to share this impossible faith! Our easygoing Christianity needs Kierkegaard's shot-in-the-arm stimulus and challenge. It's hard to be a Christian. "The gate is narrow and the way is hard, that leads to life, and those who find it are few."

## II

Consider with me now that this painstakingly slow process of achievement is as it ought to be. Often we do not seem to be getting anywhere fast because real growth is so slow that it is imperceptible. That beanstalk which was so tall it reached clouds, up which Jack climbed to find the bags of gold, is a delightful piece of imagery which piques the imagination of us all. Adults as well as children are fascinated by it. And everything is all right about it as long as it stays in the story books. But suppose the Kentucky wonders which are in our small garden plots could overnight become Jack's beanstalk, piercing the clouds, and our children start the two-day climb to invade the citadel of the grizzly giant before coming down from the beanstalk with the hoard of gold—then, believe me, everything would *not* be all right and everybody would *not* be happy ever after. For life is not made that way and we know it. That which grows readily is too slim a reed to support us to the clouds. That which comes easily goes in the same manner. The elements of stability and permanence are not achieved overnight.

Herbert Spencer, the English philosopher and scientist observed more than a generation ago that there seems to be an antagonism between size and strength in the vegetable and animal kingdoms. In the vegetable kingdom, for example, plants which grow rapily in bulk do not as a general thing possess as much strength and toughness of fiber as those which grow more slowly. They are not as firm in structure, they cannot as successfully withstand the elements, and they have less resistance to disease. Their bulk has come swiftly at the expense of true strength. Toadstools, as we children used to call them, arrive in a few damp nights, but they are pushovers. They squash underfoot wtih ease. But not oak trees, which are a generation arriving. Great oaks from little acorns grow—but not overnight!

So also it is in the animal kingdom. Animals which have a short period of growth, attaining their full size overnight as it were, are not as able to protect themselves against their environment nor to last as long as those whose period of growth

is more extended. This is especially true when man is contrasted with animals. The second day out Bambi could walk. The fifth day out Bambi could forge for himself. In a few weeks his brave mother had shared with him those arts of self-preservation which had made his father prince of the forest. But the Bambi in our family—a little fellow named Richard Allen—has been around for some years now and he shows no signs of such prodigious achievements. He eats well when the food is put before him, but he cannot bring home the bacon on his initiative. Nor will he do all we hope for him for years and years to come. Bambi gets on quicker than Richard Allen ever will. But Bambi is done there! Bambi will never be able to cast a vote, write a law, preach a sermon, perform a surgical operation, design a house, make his protest against the sins of intemperance and war, work creatively for a real interntional orgnization that in the end will take all nations in and make the welfare of each the concern of all and the needs of the total group the concern of each, or do any of the tangible and real things which brings happiness and health to mankind. Bambi won't be able to do those things, but that Richard Allen and all his kind will be able to do some of them is the hope of the race. The Chinese have a proverb:

If you are planning for one year, plant grain.
If you are planning for ten years, plant trees.
If you are planning for a hundred years, plant men.

III

For yet one other reason life cannot give at one time—like a dump truck unloading it entire freight—all its gifts to man: because the over-all pattern of life is too vast, too glorious and too prophetic for any of us to see it entirely. Consider the confusion involved if Jesus had made his appearance in the second chapter of Genesis rather than in the second chapter of Luke. There was a whole nation—yes, a whole world—which needed to be prepared for that revelation. It was a long, slow, agonizing process. Those who saw far ahead, cried out, "O Lord, how long?" But before the consumation devoutly to be wished a people must first be turned from the many gods of their neighbors to the one God, the Lord of Hosts. There must be the molding of these motley twelve tribes into a nation of spiritually sensitive people, to whom God could reveal himself at last in his Son. The standard first chapter of any book on New Testament introduction is this explanation of how the world was made ready for the Bethlehem blessed event, how Rome had coordinated language, established uniform legal procedures throughout the known world, how everything for a thousand years had been shaping up for this happy occasion when God would walk down the stairs from heaven to Bethlehem with the baby Jesus in his arms and lay him on the bosom of a waiting world. It is a truth we are not prepared to receive in Genesis. It dawns upon us gradually.

God is still doing his business with us that way. Bradford the Puritan declared that God has yet more light and truth ready to break forth from his holy Word. But God must slow up his revealing at times, lest we get more than we can handle. God dare not reveal his full hand—the future is too bright, too glorious for us to understand. He gives it to us bit by bit, as we are prepared to understand it. He slowly moves the rheostat of revelation lest the light blind our eyes.

There can be no such anachronism as an embalmed revelation—signed, sealed, stamped and delivered! I believe that "God kept talking after his book had gone to press." These tragic days in which we live are one evidence that God is desperately trying to show something to our world—through the discoveries of science, the service of Schweitzer, the life of Gandhi—but we cannot see! Right now we are wondering how mankind will respond to the knowledge of atomic fission. I am not a proponent of the philosophy that what has been always will be, and I do not write off too easily the task which confronts us in shaping our social and ethical structure to the implications of atomic energy, but I do find comfort in the fact that it can be historically demonstrated that we have been permitted to grasp new knowledge only when we were prepared in a measure to receive it. A great gasp of fear must have accompanied the advent of fire. Men saw the whole world going up in smoke. But God made sure that the structure of the universe was fireproof before he permitted us to play around with matches. So also with the advent of steam and electricity and radium. All came slowly and with agony, because God had opened the door to another segment of the truth of life which is so vast, so glorious and so prophetic that it bewilders us. "Such knowledge is too wonderful for me. It is lofty; I am not equal to it."

What lies ahead men can only conjecture. Paul understood well that the future was too glorious to be comprehended. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the thing which God hath prepared for them that love him." God is revealing them unto us by his Spirit. In every age men fumbling with the circumstances and necessities of life have not understood how God could bring these things to pass. They ask, with Nicodemus, "How can these things be?" Still God's great plans unfold as life continues.

I would want you to see the faith which gives me hope in these crucial days. Take that long view. Evil has its day. Only the blind refuse to concede that. Evil surges forward with bounding leaps. Good seems restrained, inhibited, limited, thwarted. But cast an eye over the long sweep of God's history and see mankind moving forward. "Here a little, there a little." A few causes enter by the narrow gate, a limited number of ideals come up the hard way, yet these all are the integral parts of that great plan which shapes the future.

Progress is uphill business. That is why we do not seem to be getting anywhere fast. All good things take a long time even when God is working at them. When discouraged we need to remember that "the gate is narrow and the way is hard that leads to life."

*They come unto him, bringing one sick of the palsy . . . When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. . . . Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.* Mark 2:3, 5, 11-12.

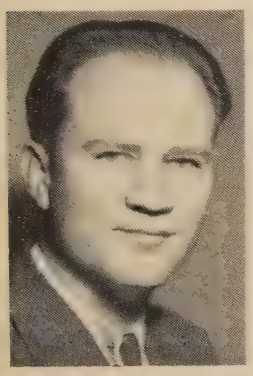
# Religion and Healing

## A Sermon by a Minister, a Surgeon and a Physician

### Part I

**By L. Humphrey Walz**

"SON, thy sins be forgiven thee," said Jesus to the emaciated patient lying helpless on the stretcher before him. One is entitled to ask what sin might have to do with illness or forgiveness with recovery, and the answer here, as always, is that Jesus knew exactly what he was talking about. There are other elements that make for healing besides the spiritual regeneration wrought by forgiveness—physical elements like rest, food, fresh air, medicine and surgery—but without spiritual help there cannot be the fullest physical cure. There are other causes of sickness than sin, plenty of them—viruses, bacteria, poisons, diet defects and actinic rays, to mention only a few—but sin is as sickening as any of them.



Sin sickens, in the first place, by interfering with homeostasis—the laboratory word for God's constant help in keeping our bodies capable of living. To maintain the various delicate chemical and physical balances, to replace outworn parts and to repair destroyed parts involves activities within the body which can be accounted for only by assuming the working presence of a wisdom separate from and superior to our own. Hence, when Dr. W. B. Cannon wrote his book on the subject of homeostasis, he titled it *The Wisdom of the Body,* and the late Dr. R. C. Cabot of the Massachusetts General hospital added his comment that "though some people call it homeostasis, we call it God."[1]

For reasons not yet clear to us, sin not only erects a spiritual barrier between God and us, but it also interferes with this normal work that God does to keep our bodies stabilized in every way. An obvious illustration of this is provided by the lie detector. There are many types of lie detectors, but all are based on the fact that you cannot defy God's law against false witness without having your entire body sickened—slightly and briefly, perhaps, but nonetheless measurably.

Nor can one safely resist the divine requirement of love of neighbor without a homeostatic upset. Dr. George W. Calver, the attending physician of our Congress, recently voiced his professional opinion that there are two major menaces to his clients' health: too much heavy food at frequent official dinners, and bad temper, chiefly, though not exclusively, with their opponents. The food item is purely physical, but temper is in the realm of the spirit and exacts every bit as serious a toll.

Another way in which sin sickens is through the physical consequences of misdirected emotional capacities. Take fear as an example. It is a God-given capacity designed to help protect us from harm, and its physical effects are wonderfully adapted to that purpose. "Fright prepares for fight or flight" in ways which border on the miraculous. Your digestion is slowed to a standstill to free your blood to concentrate in the muscles for immediate use. Your heart begins to pound—indicating that it is working extra hard to effect that transfer. And you are made to breathe a little faster to admit added oxygen to release the energy of the sugar which the liver promptly pours into the blood. Other processes, less readily observable though even more amazing, join in to enable you the better to deal with fearful situations. What a blessing it is to be able to fear!

But sin takes this normal, healthy emotional capacity and makes abnormal and harmful use of it. For instance, when we do not trust God we begin to worry, sometimes vaguely and sometimes about specific things like death and the fluctuations of the stock market. Immediately these fears start the natural bodily reactions—the blood pressure rises, the stomach reacts, and all the rest, but to no purpose. "Nervous indigestion" and hypertension are among the results, providing yet another illustration of how sin sickens.

We need not go into further clinical detail. Suffice it to say that palsy is among the diseases which can be spiritually caused, in ways related to the factors described and others as well. Let us now proceed to the emphasis of Jesus on the cure rather than the blame.

He said, "Thy sins be forgiven thee." Forgiveness means the removal of obstacles to right relations; and the establishment of right relations with God—again for mysterious reasons still beyond our ken—enables God the more effectively

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[1] *The Art of Ministering to the Sick,* p. 119.

to put our healing processes to work. This is true whether the cause be spiritual or physical.

Every minister who has cooperated closely with physicians in caring for the seriously ill appreciates the doctor's trust in calling upon him to help prepare a seriously declining patient for confident transition to the life beyond. At such times the pastor approaches the bedside with added inner preparation and a deepened sense of the eternal relevance of the gospel. He does not talk of the imminence of death, for such is not always as certain as it seems, but he does stress quietly the dependability of God and the importance of relaxing in the Everlasting Arms, knowing that, no matter what happens, all things work together for good for them that love God.

Every doctor who has worked intimately with ministers in such circumstances will testify that such visits very often bring a temporary resurgence, in some degree, of physical vitality and sometimes turn the tide to permit complete recovery. Even when we walk through the valley of the shadow of death, our Lord is with us to do far more than we are entitled to expect of him.

Recovery of spiritual health as a step toward the restoration of physical health in less serious situations is so commonplace that it should not be necessary to say anything further. Yet, though commonplace, the extent is not fully appreciated—chiefly, I believe, because one feels a little silly or embarrassed in reporting one's own experience, since so often in such instances it was our own shortcomings that made us sick in the first place. (What a comfortable word, "shortcomings," in which the letters s-i-n-s are so completely buried!)

One might prefer countless other illustrations as more significant, but I shall give an instance of my own illness and recovery. I cannot completely shake that silly feeling in doing so. Nonetheless I trust I may by example encourage others to swallow their pride and do what Jesus asked of another patient: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19).

One winter I had a persistent, hacking cough and naturally blamed it on the weather and germs. But cough drops, syrups, Brown's mixture, Cheracol, haliver oil, mouth washes, gargles and even the arrival of springtime did not cure it. So I went to a top ear-nose-throat man at Presbyterian hospital.[2] After taking the proper tests, he reported: "There's nothing organically wrong with you."

I recognized this statement as the tactful, nontheological, medical way of implying there was something spiritually amiss which required getting right with the Most High from whom cometh healing. But he didn't stop with a mere implication! He proceeded to tell me of certain experiments in which the postnasal secretions of cats were measured under various degrees of nervous strain. With me too, it seemed, worry and nervousness had overstimulated those secretions and caused throat irritations.

"What you need is what Dr. William Osler called *aequanimitas*—total serenity," he told me, and advised that henceforth I listen to, as well as preach, my sermons. He was right! In the midst of certain trying circumstances I had been overburdened by what I had called "conscientiousness" though it was really an inadequacy of faith. The more I learned to trust my Lord and cast my burdens on him, the more my throat cleared up, and I haven't had a serious cough in the years since.

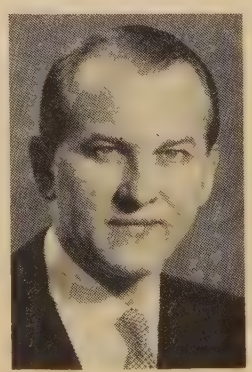
Now, as a layman in the field of medicine, I am obviously not entitled to speak with final authority on these matters, so a surgeon and a physician are sharing with me the responsibility for highlighting certain aspects of the healing miracle recounted in Mark. But before letting them make their comments I should like to call attention to the fact that the sufferer's friends did not make their own diagnosis or recommend treatment. They took him, instead, to the best physician they knew.

When we do otherwise we can let a lot of money be wasted on drugs where penitence is in order, and cause anguish of spirit and delayed recovery by insisting that a disorder is "psychosomatic" when it may very well involve a germ-infected organ, a damaged nerve or a dislocated vertebra. When we cooperate with competent doctors in such situations we are the more able to serve both our God and our neighbor.

**Part II**

**By Frederick Lee Liebolt, M.D.**

OUTWARDLY the case of the paralytic is very different from the cases normally brought to an orthopedic surgeon, but the underlying elements in the cure are closely related. First, as to the source of the cure: Over four centuries ago, Dr. Ambroise Paré said, "I dressed the wound, but God healed it." Surgical progress has outmoded almost all of his other pronouncements, but that statement remains with no need for change.



People look to us doctors as sources of healing, but we have no such power of ourselves. The simple truth is that the best of us are only trying, in a very crude and humble way, to do something practical to assist the Greater Physician.

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[2]Unfortunately the fact that anything remotely resembling testimonial advertising is frowned on by the medical profession makes him request that his name be not printed.

Take, as a simple example, the healing of the skin after an operation. We use sutures or, when war makes for shortages, ordinary thread to bring the severed edges close to each other, but there isn't a living thing we can do to make the skin heal. Homeostasis takes care of that, and I want to underline the inescapable conclusion that homeostasis is the work of the wisdom of God in our bodies. The right materials are brought to the spot, the right things are done with them, and the newly manufactured scar tissue grows in the right directions. Why? The God we surgeons assist is at work.

When we have to remove some of the surface of a bone and leave behind a small or large groove, we do not hesitate, because we know that calcium metabolism will provide just the right amount of new bone to fill the groove exactly to the surface, finish it off smoothly and stop. Why? That Great Power is in charge.

Second, the patient's faith in God makes a great difference in the satisfactoriness with which the cure takes place. As a matter of fact, we surgeons dislike to operate on anyone who lacks some degree of faith.

The so-called "will to get well" is really a form of faith. The patient may not consciously recognize it as such. However, it means that he believes that there is a Power which will work for his recovery and also that from somewhere there is a purpose for his living. Such a faith, even in its vaguest forms, must be present for the doctor to depend on, or all his skill is wasted.

This was impressed on me strongly by two instances that occurred before I became a doctor. One was a fourteen-year-old girl who had a simple appendectomy with no postoperative complications. Yet, for no physical reasons, she "went downhill" and died. The other was a senior medical student in my fraternity. He had an "elective operation," that is, one in which the choice is left entirely up to the patient because the condition is not sufficiently serious to demand surgery, although an operation should be helpful. He chose the operation, did not respond properly and died in about two weeks.

In neither case, as was discovered too late, was there a "will to live," a faith to live by. The girl had told her mother that she "just wasn't" going to get well. The senior had said to a maid at the fraternity house as he packed his grip to go to the hospital, "Mary, you'll never see me again."

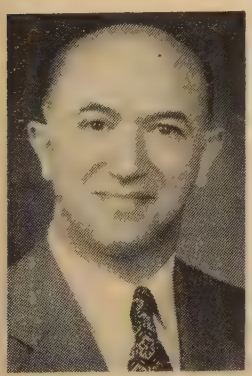
On the other hand, when a person has a positive, serene faith and enters the operating room at peace with his Lord, it makes it very much easier for us. He will heal faster, convalesce more steadily and even have less pain than another sort of patient.

So you see why a Christian surgeon has special grounds for faith in a wise and powerful God, and also why all surgeons should want their patients to have that faith.

## Part III

**By Nathaniel L. Greenfield, M.D.**

IT has been left to me to call attention to the fact that attitudes and emotions are contagious. Your faith or lack of faith, therefore, can make a difference in how helpful we doctors can be with *your* friends and family who are *our* patients. Notice that the Good Physician when he saw *their* faith said "Son, thy sins be forgiven thee." The attitude of the friends did much to prepare the patient for his cure.



The fact of emotional contagion is no new discovery and is reflected in the long familiar expression, "He gets my goat!" A high-strung race horse often has a nice, placid goat put in the stall to calm him down. Remove the goat and his nervousness returns. Give him back his tranquil companion and his excitability is again very much reduced.

There are certain senses in which you do not want to be "the goat" of course. Yet, in this other sense, we doctors must count on you heavily to help us give that *aequanimitas* to our patients without which our work is seriously hampered.

Employers are finding that the mental outlook of their employees has a direct bearing on their physical efficiency and on the number of days they require for sick leave. Hence, soothing Muzak, cheering color schemes and pleasant washrooms are more and more recognized not only as expressions of employer interest but also as sound economic practice. But far more effective than these material aids is a Christian attitude on the part of the employer. By being genuinely considerate, honorable, fair and reliable—in short, by living a practical Christian faith—the employer communicates something to his employees which makes for health.

The principle applies especially in family relationships. Pediatricians often surprise parents by asking questions about the home atmosphere. Their answers reveal more than the stethoscope in many instances.

The infant—to use a very simple and common example—has the familiar "five o'clock crying." Before taking its pulse or its temperature we ask: Is the mother, toward the end of the tiring day of cleaning, cooking and baby care, fearful lest her

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visible results may not induce pride in the returning husband? Is the husband happy at work or does he come home tense? Is there an in-law in the house who "takes sides" in a tense situation? Do they approach the crying babe with inner calm? If there is a disturbed spirit in the family relationship we can be about 95 per cent sure of curing the child by getting the adults straightened out.

Your family physician will be able to relate from his experience the number of times he has been summoned to see a child for a physical complaint where the chief difficulty lay in the anxieties or tensions of the parents.

Positive faith, in terms of emotion and attitude, if not of intellectual content, is also definitely contagious. Your own life, of course, is immeasurably richer if you have found the inner peace which comes from having your mind stayed on God. But you are also helping the patient and the doctor, for that peace does not stay "inner." Isaiah spoke of peace as a "river," and it does indeed flow helpfully and healingly out of your life into the lives of others.

# Pulpit Post

### From One Brother to Another

SIR: My Congregational brother's article, "Assumptions" (May Pulpit), both amused and irritated me. If Dr. Hoskins' assumptions are on a broad basis of fact, why serve the Oak Park church at all—they have already got it made? I would like to invite him to consider a call to California to one of hundreds of unchurched developments blessed with the phrase "high potential." Here his assumptions could be that God exists and is supported by a subscription to *Unity*, Jesus Christ exists for those who can't run fast enough to get away. As for the traditional assumptions that follow—that's the stuff we left Illinois to get away from.

But I guess this kind of discouraging, uphill work is for the subjugated few—the missionaries, not the ministers. Jesus came to the *am-ha-aretz*—the outcast beyond the pale of First Church, Oak Park.

Community Church, JAMES W. MONTGOMERY.
Fairfax, Calif.

### Enslin Fan Mail

SIR: Morton S. Enslin is the greatest "downtown coach" in the business. He certainly is great on telling us how the game should have been played after it has already been lost. A man who is as good as this and knows as much about the game as he does should not be kept on the sidelines. Will you please give him a chance to get in and play the game? I feel certain that some of your readers as well as myself would appreciate reading one of his sermons. Instead of playing blindman's buff with us and giving us so much "corn," how about letting us have the real thing?

If it is not possible for you to print an Enslin sermon, please let me know the title and publisher of one of his volumes of sermons so that I can learn something of his actual "playing."

St. John's E. & R., BRICE L. CHIDESTER.
Bucyrus, Ohio.

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SIR: The Editor's Page in The Pulpit, the sermons and the special features have all been most helpful to me. I would like to make one suggestion concerning Dr. Enslin's page. The criticisms he makes of the ministers he listens to, although he seems to sleep more than listen, are true for the most part. The sarcastic, know-it-all way in which he does it, in my judgment does more harm than good. After all the men who read The Pulpit are not children.

Hayes-Barton Methodist, HARRY C. SMITH.
Raleigh, N.C.

### Still Great Preachers

SIR: I appreciate the new Pulpit very, very much. The special articles dealing with preaching and minister-people relations are particulary helpful.

I do not believe John R. Scotford has his finger on the pulse of preaching throughout the country. Evangelism, revival and accompanying great preaching are at a new high—in my mind, an all-time high. It is a common experience for a little known preacher working with a few laymen to have numbers upward of 100 unite with the church at one preaching service, and this not an occasional thing during the year either. In my mind it would take a much greater preacher to be a "stand-out" today than anytime in history, and I do think we have those outstanding men today. These outstanding preachers that I know inscribe their message upon the souls of thousands. Scintillating for the benefit of the intelligentsia or attracting nostalgic Republicans is no measure of a real preacher by any standard I know. (I still think Peale and Sockman are great preachers.)

First Christian, JOE R. KENNEDY.
Omaha, Neb.

### Correction, Please

SIR: That omnipresent bird Anonymous has enough quotes to his credit. Therefore I know you will agree that it is no robbery to set the record straight and identify one of Rockwell Harmon Potter's gems: "Church members can be divided into three classes; the Faithful Few, the Mutable Many and the Fugitive Fringe" (P. 6, May Pulpit).

Dr. Potter last September observed the 50th anniversary of his installation as minister of Center Church (Congregational) in Hartford, Conn., a position he still holds under the title of honorary minister. From the active pastorate he went to Hartford Seminary as dean; now his title for himself is "the Old Dean."

One other item, a small one of course, caught my eye. It does not diminish the effectiveness of Gaston Foote's inspiring sermon to note that Lloyd Douglas' first novel was *Magnificent Obsession*, not *One Increasing Purpose*.

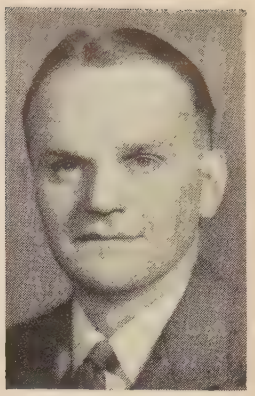
Congregational Church, HOWARD STONE ANDERSON.
Scarsdale, N.Y.

### *His 'Bête Noir'*

SIR: Reading through Bishop Gerald Kennedy's article (February Pulpit) makes me feel that it would be the basis for a suggested sermon in the near future. However, there came one disappointment in the article which I hope you will do your utmost to correct in future issues. Whenever I come across a publication, printed in the United States, an English speaking area, which prints foreign words and phrases, my temperature begins to rise. Bishop Kennedy uses the phrase "preacher's *bête noir*" in his article. After looking up the phrase in my dictionary, I found its meaning; but I had to take time out to find it. Somehow my years of study, 28, in undergraduate and graduate work, failed to bring this phrase to my attention. If writers use such phrases, could they also place the English meaning in parentheses following the phrase used? I am quite sure readers would appreciate that little addition.

Grace Lutheran, CHARLES V. NAUGLE.
Macungie, Pa.

*How Can Present-Day Churches Attain A First Century Fellowship?*



# Industry Teaches the Church

**By Fred E. Luchs**

WHEN Ralph was graduated from seminary he was awarded the Preaching Prize. With top honors in biblical exegesis and church history, his professors agreed that he was destined for a glorious career. The months following graduation bore out their prophecies. How eagerly they listened when reports came floating back to seminary of the large congregations which awaited young Dunbar each Sabbath morn.

Ten years passed. Ralph had changed pastorates three times. He left every church with ill-will dogging his footsteps out of town. Each congregation voiced the same protests: "He never seemed part of our community." "He never asked for our opinions." "He never considered our feelings." "He kept pecking at us." "I never heard him say 'thank you.' "

Ralph Dunbar was not trained in the science of human relationships. Few of us ministers are. We have not been educated to deal with people. But let's not pity ourselves. No vocation has yet trained its workers to live with people in our society.

### Changing Society

Once people lived in a stable and established society. Every man was sure of his role. A man owned his own tools. He made a complete product from the moment he created that first design until he handed to the customer the finished product. Sons followed the trade of their fathers. Youth married youth from the same community. Mankind lived in homogeneous groups.

Then came the Industrial Revolution. Workers no longer owned the tools they held in their hands. They were not asked to design the machines they were told to operate. They never knew what new plan the boss would institute the next day. The worker lost his security and his pride. Into this revolutionized society, where every man must adapt himself to his environment, ministers are cast. They must deal with people who find it increasingly difficult to adjust in our mechanized society.

Clergymen are becoming aware of the riddles of human relationships. Each minister grapples with similar problems. Why does Deacon Jones criticize what I attempt to do? Why does Mr. Thompson create trouble in every committee to which he is appointed? Why does not my church live as did that first century Christian fellowship? Why does the spinster, Miss Baxter, continually peck at me? Why is the Sanford family always irritated by some phase of church life? Why does Elder Johnson oppose every change I attempt? Why do these complacent people refuse to progress?

**BOOKS**

There was a young preacher
and what do you think?
He got all his sermons from
paper and ink.
Paper and ink were his main
inspiration,
Which partly accounts for his
poor situation.

GRAHAM R. HODGES.

### Nostalgic Thoughts

Ministers look back at the periods in history when the fellowship of the church was rich. They vision the church of the Pauline period. They languish for the homogeneity of the monasteries. They long for the unity of the guilds. They crave the enthusiasm of the American socialistic experiments.

In their hands preachers hold the Holy Bible. They can give a quick résumé of any book therein. They can point out the hand of E, J, D or P. They know the characteristics of the priestly or the deuteronomic school. They can split the book of Isaiah into two parts. They know the story of the finding of the Codex Sinaiticus. They have learned the science of Holy Writ; they have not learned the science of human relationships.

Industry is teaching the world some of the basic fundamentals of living together in our adaptive society. Industrial leaders were once appalled by the lack of morale and cooperation in modern factories. Although they gloated over the scientific and technological advances of modern industry, they wept over the lack of knowledge of human relationships. They saw that social skills had not kept in step and walked side by side with technical skills. The science which had been applied to mechanical work was not being used to solve the social conundrums.

Industry began by wanting to know what happens to people when they work. It sought first-hand knowledge. It learned that skills are largely impersonal, empirical and intuitive; they are rooted in tradition and cannot be made explicit. So industry set out to find out what happens to a man when he works. What does he most want? How does he feel toward his fellow workers, the foreman, the president?

### What Industry Has Learned

Industry has learned that you cannot get cooperation through logical and technical devices alone. Neither can you get it by verbally exhorting the group. You cannot persuade the group that it should cooperate. A dynamic personality cannot pave the way to cooperation. You cannot tell the congregation, or appeal to them, or point out the successful churches. Industry teaches us that we cannot even attain cooperation by pointing out Pentecost. We must make our own pentecost.

Industry has learned that the economic interest is not primary with the worker. It lags far behind in the list of incentives that make men willing to work. Can we ministers remember that when we plan our annual every-member canvass? Man is not interested primarily in his pocketbook.

Let us look into the further findings of industry to learn what man regards as most important in life, and then plan our church program accordingly. May I quote a paragraph of findings from an address entitled "Efficiency and Cooperative Behavior" by Dr. F. J. Roethlisberger of Harvard University.

"*Whether they work at the top or middle or bottom of an organization, they are not entirely creatures of logic; they too have feelings.*" (I never ought to say, "John Jones is a mature Christian adult. He has been a member of this church for forty years. He will understand the changes I am making." But John Jones does not live by logic.

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*FRED E. LUCHS is the new pastor of the United Church at Los Alamos, N. M. For a number of years he served as minister of the Presbyterian Church at Athens, Ohio. Widely traveled, Dr. Luchs is in great demand as a lecturer, especially before college audiences. He is an associate editor of the* 20th Century Quarterly.

He has feelings. These individual feelings should be considered as I plan my program.) *"They like to be praised rather than blamed."* (Can I remember this when the work goes poorly, when the budget is not raised, when my people refuse to support my program, when attendance is low?) *"They do not like to have to admit their mistakes—at least not publicly."* (Watch that sermon!) *"They like to feel important and to have their work recognized as important."* (Does that mean I even have to say "Thank you" to the fourth vice-president of the Ladies Aid and the assistant chairman of the flower committee?) *"They like to feel secure and independent in their relations with their superiors."* (Behold the paradox! Our members want to be independent of the church—even to the extent of telling the minister how to run his job. A member wants both dependence and independence within the church. He wants his cake and wants to eat it.) *"Moreover, also, they like to express their feelings."* (Put up that suggestion box where your hearers may criticize last Sunday's sermon. Criticism by members may mean insomnia for you, but it creates in your church the free pew. Let's have freedom of the pew as well as freedom of the pulpit.) *"They like to be listened to and have their feelings and points of view taken into account."* (Let your people know that your church is the people's church, that it is a government of the people, for the people, and by the people.) *"They too like to belong and be an integral part of some group."* (That section of industry which is studying human relations is attempting to build within itself what you are trying to build within your church—a fellowship.)

**IF—**

*If all the world were filled with saints*
*And all the heavens, too,*
*With all the Quotas o'er the top,*
*What then would preachers do?*
GRAHAM R. HODGES.

Industry has discovered the kind of relationships which a worker wants with his bosses, his subordinates, his coworkers. Its leaders tell us that ideal physical and economic setting alone does not make happy workers with high morale. You can give a man ideal physical working conditions, but yet he can be working in an economic hell. (If I had that ideal new church, my church might not be nearer to intimate Christian fellowship than it is now.)

The findings of industry can help us to understand our people. Recently, one of my officers came into my home and in the presence of a house guest admonished me severely. Later I learned that her boss was an unbearable dictator. Still later, she apologized.

### Two Important Factors

Industry tells us that cooperation depends upon two factors: the social needs of the people and the opportunity which the environment offers for fulfillment of those needs. This would mean that we must know the social needs of our group as they differ from those of other groups. If I am trying to solve these social needs the way the minister in the next county or the next state is trying to fulfill the needs in his place, I may be far from building the Kingdom in my parish.

Industry tells us that conflict occurs because workers have two contradictory needs. They want to be well liked. They want to be approved of and to be able to do the things which give them a sense of belonging. They want to feel they are accepted by the group. But, on the other hand, they want to be independent. They want to do things their way and make their own changes. They want to be consulted before the boss makes his changes. Here these two forces come into conflict—dependence and independence.

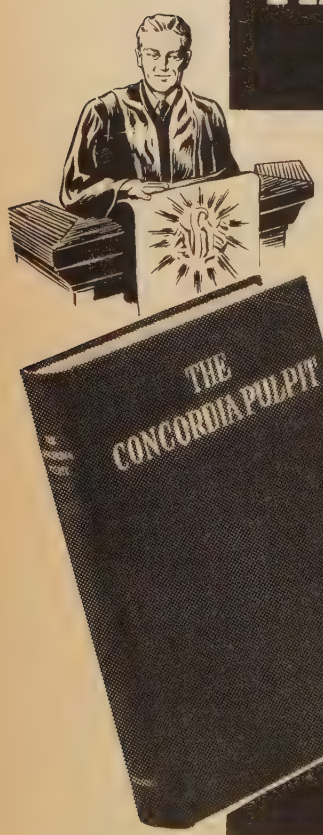
Our church members want security, yet they want freedom to tell the preacher what they think of him. Members wish to belong to a church which carries authority, yet they want the liberty to speak out against all things clerical. People want the open arms of the church to welcome them in troublesome times, yet they want the right to tell the church off when it dictates to them.

What means most to a worker is the opinion of his associates, not the opinion of the bosses. He wants to rate well with his peers around his machine. Through these small groups, their activities and their associations, he becomes related to the larger total enterprise. These small groups have their own way of behaving and thinking. Man's most meaningful associations come to him in these small work groups. They also provide an effective basis for cooperation. What happens in the small groups makes the individual feel himself to be an integral part of the larger group. They give workers a social feeling of belonging. They fulfill the workers' human needs. These associations give men a feeling of respect and of independent choice. These small informal groups provide the setting which makes men willing to cooperate. It is in this setting that man's need for dependence and for independence can be brought into working balance.

Does this mean for the church that we must stress more the small neighborhood groups where the people have much in common—the back yard fence, the same newsboy, the same postman, the same bus? Must we work more with

*(Continued on page 25)*


# The Concordia Pulpit for 1952

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# Sermon Summaries

## A Penny for Your Thoughts

*For as he thinketh in his heart, so is he.*—Prov. 23:7.

WHAT we think is tremendously important and our thoughts *do* mold our personality. The thought is the mother of the deed, and thoughts invariably lead to actions. For these reasons, we must guard our thoughts. Not only must we control our thinking, but we must measure our thoughts against the yardstick of Christianity.

If we look around us today, we realize that much of the thinking that we do is controlled not by God but by the society in which we live. Today's society is not noted for realistic thinking; therefore much of the thinking that we do is downright fantastic.

All of us, if we have studied ourselves to any extent, will realize that much of our time is spent in fantasy. Modern psychology has revealed that man is not the rational being he once fancied himself, but that much of his life is motivated by "feelings." We are swayed not by clear, concise logic but by various short cuts that catch our attention. We are conditioned to respond to irrational motivation, and we do so so often that it is practically automatic.

If we look about us, we can see how often we are led in unthinking and irrational ways. Look how we are swayed by our prejudices against people who have different religions from our own, who speak different languages or have different racial characteristics. Look at the present political arguments in our newspapers. We are urged to vote against a certain person because "he has followed the Communist party line," or again because he favors the "factory worker" or "big business." No politician ever succeeds if he appeals to reason. Pick up any magazine or newspaper and ask yourself how much the ads for whisky, cigarettes, soap or patent medicines apply to you as a logical, reasonable being. A college teacher recently tested out five different colas on his class in consumer economics. One of the colas is advertised nationally as "best by taste test." It received only a small percentage of votes from his class. How often we fall easy prey to exaggerated claims of advertising is revealed by various consumers' magazines and testing agencies.

All this illustrates the fact that much of our behavior is not logical, nor is it the result of the use of reason. We buy our toothpaste not because it does a better job than any other but because we like the taste. This type of behavior, while not wrong, is often the result of laziness or thoughtlessness. Instead of thinking why we listen to certain radio programs, we simply turn the radio on to certain networks and listen indiscriminately to anything they offer. We decide to attend a movie without ever attempting to find out what kind of movie it is. In other words, we take the course of least resistance.

The result is evident in life all around us today. We are being led astray by the voices that call loudest. Our children are being influenced, against our wills, to behavior that destroys rather than builds character. Our homes are being broken up by the pressures that call us away from our enjoyment of each other. Our churches are becoming the least influential of all community institutions.

We need to wake up to the fact that our lack of critical evaluation is wrecking our lives, our homes and our communities. Not only that, but the fate of our nation and our relationship with the rest of the world depend upon how soon we wake up to cold logic in national and world affairs.

What we think controls what we are. This remains a significant fact. "For

*(Continued on page 27)*


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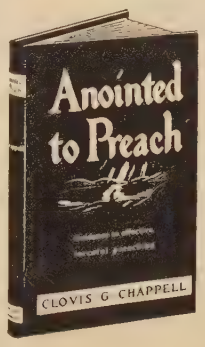


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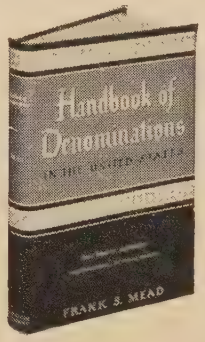


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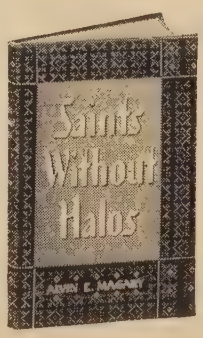


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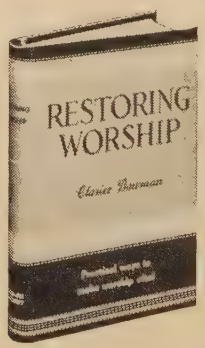


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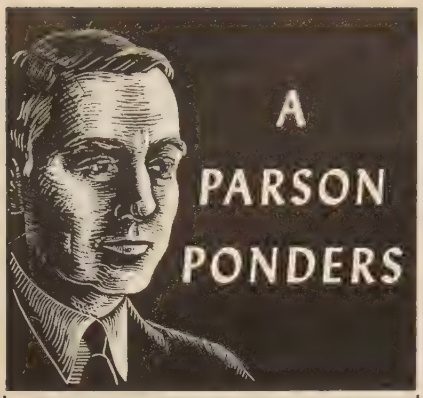


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## Pulpit Patter

**By Morton S. Enslin**

# Let Them Use Their I's

I HAVE been told by a professor of experimental psychology—the occasion for the information I forget—that among the curious qualities incident to Homo sapiens is the rapid consequence of opposites. If you stare fixedly at a vivid red object and then close your eyes, you will see green. I have just attempted to verify this statement by gazing with deliberation at a bush of brilliant rambler roses. (Yes, ramblers on Cape Cod are brilliant to a degree impossible for their fellows on less privileged earth.) The experiment was only in part successful. It could be that a certain large and very green bush is so situated that when I look at the aforementioned ramblers from my study window I see it too. But who am I to question or even check up on the pronouncement of a professor of experimental psychology!

And in a possibly related field I know it to be true. I have a neighbor who has many gifts and near-gifts. I have just discovered that, in addition to being a tenor and (between concerts) a linotype operator, he is an ardent explorer of the more esoteric secrets of the Pyramid of Cheops. Of course he has never seen it and has no reliable information about it; that, however, by no means cramps his style. In the course of a recent fifteen-minute impromptu (and unsolicited) lecture to me with regard to certain bits of arcana, he constantly made use of the plural "we": "*We* think that it was built by a race of men from a different planet." "*We* are convinced that the low corridors indicate that the builders were short but very strong." "*We . . . we . . . we. . . .*" As I walked into my house—my wife had providentially interrupted the instruction by a summons to brown bread and beans—I found one line of a poem I had known as a child running through my mind: "My dear, may we put on our new Sunday britches?" This surprising question had been, as I remember the context, the humble query of a husband who had been taken to task by his spouse for constantly saying "I" and "my" when referring to common household property. (There is a subtle connection between these two paragraphs. It would probably require too much space to set it forth here. I commend its study to such as find pleasure in riddles.)

But I also have thought of that line now and then as I have sat in the pews of various churches and listened to the minister make use of this mystic "we": "*We* have chosen for our text this morning . . . " "*We* shall [or, alas, "will"] be at the left door of the sanctuary at the end of the service . . . " "*We* have been invited to make appropriate remarks at the strawberry festival on coming Wednesday afternoon . . . " And all the time the dear man really meant "I," but he just couldn't seem to bring himself to say it.

I am told that the pope invariably refers to himself as "we." God, newspaper editors and kings, as well as occasional preachers, also make use of this plural of uncertainty now and then. As to its illeged use by the Almighty I have nothing to say, save to express the haunting suspicion that at the time of the solidifying of most languages there was a comfortable plurality of celestial beings—and we tend to be properly slow in revising religious terminology. As to newspaper editors: in theory, I suppose, the writer is not expressing his opinions but those of his publishers. So far as kings are concerned, I have no opinion at all. Since popes are apparently convinced that when they speak—at least *ex cathedra*—they are announcing divine truth, I assume that the "we" really means "God and I."

But why the preacher? On occasion, when he is really one with his congregation, as in a common prayer or when giving expression to what they all believe, of course it is the natural idiom. But why when the observation is concerned with something purely personal, as in the case of the choice of text, position at the door or activity at the strawberry festival? Can it be because of the unseemly intimacy with God which some preachers do not hestitate to claim as they give utterance to pronouncements as to what "God thinks about" war, the Democratic party, and other matters of lively concern? If so, it is in bad taste and, like most other bad habits, is apt to prove an extremely costly one in the end.

It is too hot a morning to muse further. The word "I" is nothing to be ashamed of. If a man means "I," even if he be a preacher and is in the pulpit, let him say so with perfectly good conscience. If it occurs too frequently, let him edit his subject matter.

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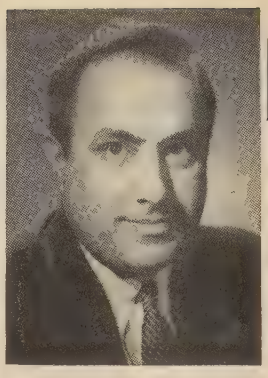

## Ministry of Music

*By Ernest K. Emurian*

# Commemorating Anniversaries

THE year 1951 is one of many notable anniversaries in the field of church music. It is the 125th anniversary of the death of the Anglican Bishop of India, **Reginald Heber** (1783-1826). The year after his accidental death at 43, his wife gathered together some of his hymns and poems, publishing them in 1827 as HYMNS WRITTEN AND ADAPTED TO THE WEEKLY SERVICE OF THE YEAR. A century and a quarter after his passing we are still singing "Holy, Holy, Holy" (Trinity Sunday), "From Greenland's Icy Mountains" (his first hymn, written for his father-in-law's missionary sermon), "Brightest and Best of the Sons of the Morning" (Advent), "The Son of God Goes Forth to War" (St. Stephen's Day), "Bread of the World in Mercy Broken" (Communion), "God that Madest Earth and Heaven," and we count them among the loftiest hymns in the English language.

This year is also the 75th anniversary of the death of **Samuel S. Wesley** (1810-76), composer of one of the most widely sung tunes in all hymnody, *Aurelia*, to which "The Church's One Foundation" is sung. This famous grandson of Methodism's co-founder, Charles Wesley, was one of England's outstanding composers. He wrote his most popular tune in 1864 for John Keble's wedding hymn, "The Voice that Breathed O'er Eden," but, wedded with Samuel Stone's stanzas, it becomes an important half of a well-nigh perfect hymn.

This is also the 75th anniversary of death of **John Bacchus Dykes** (1823-76), another prominent British composer. He shares, with Barnby, Sullivan and Mason, the distinction of having more tunes in modern hymnals than any other composers. A Sunday evening could well be devoted to a program of the tunes from his gifted pen, just as a similar service could be prepared around the stanzas of Heber. Among Dykes' most familiar tunes are *Nicaea* ("Holy, Holy, Holy"), *Hollingside* ("Jesus, Lover of My Soul"), *Lux Benigna* ("Lead, Kindly Light"), *Melita* (the navy hymn, "Eternal Father, Strong to Save"), *Alford* ("Ten Thousand Times Ten Thousand"), *St. Agnes* ("Jesus, the Very Thought of Thee"), *Dominus Regit Me* ("The King of Love My Shepherd Is"), *Blairgowrie* ("O Young and Fearless Prophet").

And this is the 50th anniversary of the death of still another English composer, **James Walch** (1837-1901), from whose pen, in 1875, came the stirring hymn tune *Tidings*, to which we sing "O Zion, Haste, Thy Mission High Fulfilling." Although the music was originally composed as a new tune for "Hark, Hark My Soul," it is as a missionary tune that it is now remembered and used.

However, by far the most important anniversary and the one most likely to be widely observed and celebrated, is the 400th birthday of the GENEVAN PSALTER OF 1551. Under the auspices of the Hymn Society of America (297 Fourth Ave., New York 10), **George Litch Knight** has compiled an interesting booklet for this occasion. Sample copies of this unusual brochure may be secured from the society free of charge; in quantities they are only four cents each.

Through the influence of John Calvin the first French Psalter was prepared at Strasbourg in 1539, just 25 years after Luther nailed his historic theses to the door of the Wittenberg castle church. Already the Reformation was setting people singing. On wings of song as well as by sermons, its message was spreading like wildfire through Europe. This year 1951 marks the 400th anniversary of the 1551 edition of this Psalter, published at Geneva. Several of its tunes, composed or arranged by **Louis Bourgeois**, survive to this day, the most familiar being *Old Hundredth*, to which we still sing Kethe's "All People that on Earth do Dwell" and Ken's "Praise God from Whom All Blessings Flow" (the Doxology). The significance of this oft-edited hymnal consists in the fact that it "marked the first permanent maturity of verse and music." Of interest (and warning!) to many editors of modern hymnals who tamper too freely with other people's words and music is an incident which led to Bourgeois's arrest. Shortly before 1551, he was jailed by the city council of Geneva for "having changed certain tunes without their permission." However, Calvin got him out, little the worse for his incarceration.

Though originally prepared for unaccompanied unison singing only, many of these melodies have been harmonized for four-part singing as well as for adequate instrumental accompaniment. The chances are that the Pilgrim fathers of 1620 sang some

of the very tunes in their worship services which their descendants will be singing as they commemorate the anniversary of this musical landmark. For specially planned anniversary services (and what better time than the Sunday nearest Reformation Day, October 28?), a special organ composition based on Doxology has been published by J. Fischer & Brothers; and Dr. Clarence Dickinson has composed an anthem, published by H. W. Gray, making use of Calvin's hymn, "I Greet Thee, My Redeemer."

The Hymn Society sponsored and promoted the bicentenary of the death of Isaac Watts in 1948, and the 300th anniversary of the Scottish Psalter of 1650 last year. It deserves the support of the churches, large and small, in this current project. Since we "have entered into their labors," it would profit us to commemorate the work which our spiritual fathers wrought so nobly 400 years ago.

## Industry Teaches the Church

*(Continued from page 20)*

the homogeneous small natural group? Industry would say Yes. Is that why Jesus chose only twelve disciples? Maybe people cannot feel cooperation in a large group. Is that why fraternities and sororities have that cooperative compulsion?

Must churches split their membership into cells where people can have this feeling of dependence and independence? We must have groups in our church small enough so that each member knows the people within it, where he will find security and yet can "pop off" as in a family.

The modern church member hungers for intimate friendship. Has the church lost its appeal as a house where men may find this affinity? Our people must find in the church those who will stand by in case of trouble. Is your church organized so that the minister is the only human source of security? Or is your entire membership organized in small units so that people may find security within the group? Our church must enroll minute men who can minister to human need when crisis comes. It must feed hungering people with security, yet listen to their complaints and receive with calmness the venting of their wrath against the church.

In the small group, people learn to achieve, to find security and to become dependent. Industry can teach the church that cooperation is more than logic, technology or preaching. It is much more a product of relationships involving feelings and sentiments. You cannot well cooperate by legislation or persuasion. Cooperation can take place only within the framework of established and accepted social structures. It cannot come from the outside. It is dependent upon routine relationships developed and practiced over a long period of time.

Workers and parishioners are on the defensive regarding change coming from the higher-ups. No amount of telling these people that it is good for them can get them to accept variation from the customary schedule. You can tell a man this new move is good for him and point out why, but often this persuasive logic is wasted. He lives not in a world of logic but in a world of sentiments, traditions and feelings.

The minister desiring to change a church from an outmoded oddity to a progressive institution must realize that logic alone will never persuade his elders to use a more efficient financial system. Each officer regards his church not with logic but with tradition and sentiments. Every local church wants to be a miniature first century fellowship. It strives to lay hold on that pentecostal experience. But it cannot "bring" the Holy Spirit unto itself. Only man with his feelings and sentiments under the Spirit's guidance can create that miracle.

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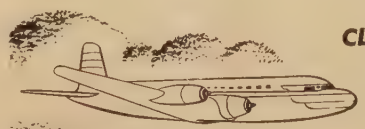

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# Pulpit Paragraphs

## Contributed by Readers of The Pulpit

### • *We Bear God's Handmark*

THREE years ago I was a guest in the home of a college friend whose father is one of Great Britain's noted preachers. It was the industrial city of Huddersfield in Yorkshire, just across the English moors from Lancashire. Rev. R. Reginald Parry, who is minister of the great Highfield Congregational Church there, is also an amateur photographer. He showed me many of his products. One especially caught my attention. It was of an old man shaping a piece of pottery. The story behind the picture is this: Shortly after Mr. Parry took the photograph, King George visited the factory. He picked up a piece of pottery which had not hardened, and his handmark was left upon it. He was sorry, but the factory so prized the king's handmark upon the pottery that it was placed in a museum and now is a priceless possession.

Like that is the landmark of God upon the life of each of us. It is the handmark of love. It is the handmark of his purpose and will. May we realize all this as we never have before. God's handmark is there upon the soul of each of us. We rejoice in it and would not have it otherwise.—*Edward J. Vorba, Congregational, Bradford, Vt.*

### • *Recovering a Lost Son*

ONE of the most striking characters in recent fiction is the Rev. Stephen Kumalo of St. Mark's Church, Ndotsheni, Natal, South Africa, chief personality in Alan Paton's novel, *Cry, the Beloved Country.* Called to Johannesburg by a fellow pastor who is concerned about a member of Stephen's family, this black man of God finds that two of his loved ones have been swallowed up into the greedy maw of that city of oppression. The pastor learns that his sister is a prostitute and his son Absalom has fallen in with evil companions. He finds his sister, then he begins a heart-breaking search for his prodigal son. He goes to the dwelling where Absalom has last been known to reside, to the reform school, to the hovel where he has lived with the girl who is to be the unmarried mother of his child. But the father is too late. He does not catch up with Absalom until the boy has landed in prison. His son, in an armed housebreaking, has killed a man —the one man in all South Africa who has been most courageous and active on behalf of the black man's rights, Arthur Jarvis. Stephen Kumalo watches the wheels of justice moving relentlessly toward the death of his son—his only son. In the agony of despair his broken father's heart moans, "It seems that God has turned from me."

If ever a man's day clouded over, Pastor Kumalo's has. At this moment it seems there can never be another dawn.

Yet a whole chain of events is set off by the tragedy, by the ideals of the dead reformer, by a quiet awakening in the heart of Father Jarvis, farmer, and by the plodding faithfulness of Father Kumalo, pastor.

### *Pulpit Calendar*

Sept. 2—Labor Sunday.
Sept. 3—Labor Day.
Sept. 9—Seventeenth Sunday after Pentecost.
Sept. 16—Eighteenth Sunday after Pentecost.
Sept. 23—Nineteenth Sunday after Pentecost.
Sept. 26—New Zealand Day.
Sept. 30—Twentieth Sunday after Pentecost.
Sept. 30-Oct. 7—Religious Education Week.
Oct. 1-2—Rosh Hashonah (Jewish).
Oct. 7—Twenty-first Sunday after Pentecost; Worldwide Communion Sunday.
Oct. 10—Yom Kippur (Jewish).
Oct. 12—Columbus Day.
Oct. 14—Twenty-second Sunday after Pentecost.
Oct. 21—Twenty-third Sunday after Pentecost; World Order Sunday; Layman's Sunday (sponsored by Layman's Movement for a Christian World).
Oct. 21-27—United Nations Week.
Oct. 24—United Nations Day.
Oct. 28—Twenty-fourth Sunday after Pentecost; Reformation Sunday; World Temperance Day.
Oct. 31—Reformation Day; Halloween.
Nov. 1—All Saints Day.
Nov. 2—All Souls Day.
Nov. 4—Twenty-fifth Sunday after Pentecost.
Nov. 11—Twenty-sixth Sunday after Pentecost; Armistice Day.
SEASON: Kingdomtide.
ALTAR COLORS: Kingdomtide, green; All Saints Day, white.

*(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of nationwide or denominational significance.)*

Stephen waits until an appeal from the death verdict has been entered, then goes back to his poverty-stricken valley to work for his people and his God. His life has crashed in, but his people need him. Mr. Jarvis reads his dead son's impassioned pleas for the black race. What he reads is beyond him, yet it is his own flesh and blood saying these things. He also returns to his home, not far from Stephen's. His life too has crashed in, but his son's unfulfilled ideals needs his attention, at least, if they cannot have his allegiance.

After Jarvis' orphaned grandson visits Stephen and learns of the need for milk, Jarvis sends milk regularly for the emaciated black children. Then the father farmer goes to see the father pastor's valley. As a result, surveyors set stakes for a dam which will help fight drought; a farm adviser settles in the valley; a much needed new church is proposed by Jarvis as a memorial to his wife, whose death has added to his loneliness. The heart of the white father discovers the heart of the black father. In a memorable scene in the leaky old church—a scene thunderous in its quietness and dramatic in its simplicity—the two men, whose lives are separated by ironclad custom, find the great gulf bridged by the one bond between them: a man's love for his son.

Later, when Stephen thanks the farmer for his generosity, the latter returns thanks. "I have seen a man," says Mr. Jarvis of himself, "who was in darkness till you found him."

The appeal fails. Absalom is to be hanged. On the fateful morning of the execution in Johannesburg, Stephen keeps a lonely vigil with his absent son on a high hill above his valley. The hanging is set at sunrise in the city. The boy will eat a final meal in the last of the dark night. Stephen on his hill also eats a simple meal, and it becomes a sacrament between him and his son—in that moment Absalom is recovered to him. "The sun comes up in Johannesburg. And it comes up over Ndotsheni! Somehow there is dawn, no darkness, in the heart of Stephen."—*Graydon E. McClellan, First Presbyterian, Santa Rosa, Calif.*

### • *The True End Of Things*

IN a new novel by A. T. Guthrie called *The Way West,* "Life" Evans is constantly harassed by a snide and shiftless little fellow, Henry McBee. The two find themselves on the same wagon train going over the Oregon Trail. McBee with the heady wine of arrogant authority tries to kill Evans' dog, Old Rock, but Evans stops him. Indeed Evans stops McBee at every turn, much to the latter's chagrin.

Through the weeks of the long trek over the Oregon Trail hardship does not bind the men together. The final straw seems to be that Evans' son Brownie falls in love with and marries Henry McBee's daughter. At first Evans turns the stony face of hatred to this marriage which has devastated his hopes and dreams, particularly when he must care for the McBee girl, while that little parasite her father takes the other trail to California as Evans goes on to Oregon. The relation of the two men comes to an end as McBee rides south and Evans rides west—rides west only to discover the body of Old Rock, crushed and beaten

and dead upon the path, left there by the vengeful McBee. At first Evans is tempted to go after him, but he sees his son and his wife and the others coming down the trail. Quietly he picks up the dog and hides it in the bushes. The endless cloud of enmity shall no longer hang heavy upon his heart. Evans has found the end.

Yes, that is the end! The true end of things is not hatred but love. The true end of things is not emptiness but fulfillment. The true end of things is not fear but courage. The true end of things is not hell but heaven. The true end of things is not a cross but a risen Christ.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

### • *Another Point Of View*

I RECALL during my seminary days in New York dashing down to the subway with my Chinese classmate who later became a teacher of philosophy at Yenching University. We squeezed our way into the closing doors of the train—a local. Then I suggested that we change trains at the next stop to get an express: "It would save us three minutes." He was a bit staggered at the suggestion for he was only half my size (though when it came to scholarship the ratio of size was reversed.) We made the change and then, a bit limp though still smiling, he turned to me with Oriental whimsy and asked: "And now what significant thing shall we do with our three minutes?"

Yes, we Occidentals can well take ourselves in hand. Our labor-saving devices only drive us to try to do three times as much as we ought to undertake. We think sheer busyness is a sign of significant achievement. We try to touch every base in a community's activities. We try to have our finger in every pie. Well, certainly wise counsel to most of us is to learn to prune the tree in order to eliminate much needless strain. How much of the work that frayed our nerves yesterday or last week should have been delegated to someone else and then forgotten?

There are a great many people who need to grow up to take their full load of responsibility. But I honestly believe that there are few of that irresponsible and lazy sort here this morning. This morning as your pastor I am urging many of you to learn to say "No!" to many of the invitations to service that I as the administrator of a voluntary church am constantly extending to you.—*Stephen C. Peabody, First Congregational, San Jose, Calif.*

### • *The Character Of Hope*

THE late great tenor John McCormack once told of his experience as a young singer in Italy. In one of the songs, accompanied by an orchestra, he had to sing a very high note which, having a cold, he felt unable to reach with good quality. When the moment for the high note came he stepped forward confidently, opened his mouth and did not make a sound. The orchestra carried the melody through the high note and the audience, imagining they had heard the voice equal in quality to the rest of the singing, went into prolonged applause. The next night McCormack really sang the note and sang it well, but the applause fell flat. The audience had on the first night hoped to hear the best possible note—and in their imagination had heard the best possible. The note was a note of faith apprehended through faith. Henry Hitt Crane, commenting on this, said: "When we see an arc of talent or personality in a person our imagination supplies the completed circle. When we see a young person of talent we are more interested than when we see one who has reached the height of that profession. We perceive the limits of the latter, while the possibilities of the former seem boundless. This is the reason babies are a never ending wonder. If you knew what they would become all the glamor would be gone, but you never do. You imagine anything and it may come true. There are unlimited possibilities." It is the awareness of these possibilities, good and true and fine and strong, that stimulates faith. This is the character of hope.—*Ensworth Reisner, First Methodist, Milwaukee, Wis.*

## Sermon Summaries

*(Continued from page 21)*

as he thinketh in his heart, so is he," is not only the word of an epigrammatic writer of thousands of years ago; it has the vital truth for the day in which we live. What we think, or our refusal to think clearly, is affecting our lives today. Each of us as an individual must realize his responsibility in this matter.

We have followed the blind maze of society long enough. Let us yield our minds to God. Let us find new significance in the most commonplace things of life. Instead of drifting with the tide, let's find abundant life in swimming against it. Such spiritual exercise will give us great strength and endless satisfaction.—*Paul S. Kurtz, First Methodist, Reedley, Calif.*

### Clouds that Darken the Day

*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

CLOUDS have darkened many a child's day when a family picnic, a club hike or some other excursion into nature calling for good weather was in prospect. A common occupation of youngsters in the fall or spring, on the afternoon before a planned outing, is to turn weather expert and talk the gathering clouds right out of existence. Directly in the face of an approaching storm they will defy its black threatenings with some such comment as: "It's clearing up now, Dad. I know we'll be able to go. Tomorrow is going to be bright."

Let us look at some clouds which commonly spoil our days, seeing what our faith has to say about them. If a child does not overcome his disappointment at not going on a picnic, he can spoil the whole day for everyone else.

Disappointment is the backward look, the black concentration on something that failed to come about in the past or turned out badly. The disappointed person becomes blinded to all the new opportunities in the present, and, if the disappointment persists, he will grow old beyond his years, dwelling in an unsatisfactory past, the memory of which poisons the present and the future. Disappointment unresolved destroys the personality.

The antidote for disappointment is a larger purpose. Peter learned this truth. Peter lived in a world where the chief purpose was to save one's neck, and that inadequate purpose prompted him to make both of his mistakes. Jesus Christ taught him a larger purpose, where the chief end was building the Kingdom of God by *bowing* one's neck—under the weight of a cross. When Peter learned that truth, his life became radiant.

A second cloud which commonly darkens our days is discouragement. Discouragement is a crippling thing. The discouraged man has in effect quit. At least he is not striking all his blows with the full swing of a confident worker; and sometimes weak blows are as ineffective as no blows at all.

The best way for the world to go to the devil is for the righteous people to be finished, and the best way for the righteous to be finished is for them to become discouraged. *Rigor mortis* sets in in their moral tissues, and they no longer challenge the forces which threaten their welfare and happiness.

A recent Pulpit contributor* reported a legend on discouragement. According to the legend, the devil called his advisers together one day in a council of strategy to discover how to lay siege to the heart of man and take it, destroying man's inner character. Satan was satisfied with none of the methods proposed until a precocious imp suggested that they plant discouragement in the heart of man. "That's it!" exclaimed Satan. "Now we shall conquer man!"

And what is the antidote for discouragement? A larger hope. Elijah, after a mighty victory on Mount Carmel, had to flee in ignominy when that witch Jezebel found out what he had done to her prophets. He had hoped so very much to defeat that woman, but she could still make him run—the story says bluntly that he "went for his life." Jezebel was win-

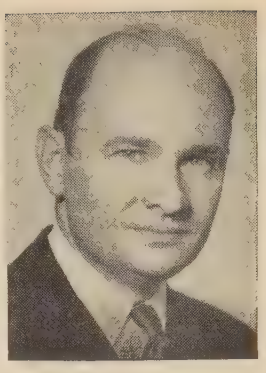
*Aaron N. Meckel, "Discouragement Is Dangerous," The Pulpit, Aug. 1949, p. 186.

ning the day, and Elijah collapsed in discouragement under a juniper tree in the wilderness, finished as a prophet of the Lord. "It is enough," he complained, "take away my life" (I Kings 19:4). But God had a lesson to teach the prophet. Sending him far down into Arabia to a cave on Mount Horeb, God matched Elijah's black mood with a furious storm and a violent heaving and erupting of the earth. Then, in "the sound of a gentle stillness," he taught the spent prophet the larger hope that, though Jezebel was winning the day, the years belonged to God. She could make a fool of *him*, but what counted was that she could not make a fool of God—God was even then husbanding 7,000 faithful souls for the continued battle.

It is the man whose hope is bounded by his own little scheme of life who is destroyed by discouragement when his little scheme collapses. But it is the man who can keep working in confidence that his feeble efforts tie in to some all-encompassing and unbeatable endeavor in which man and God are partners—it is such a man who is not smothered when his house of cards tumbles in.

The third cloud which commonly darkens our day is fear. Men are afraid of many things: economic insecurity, ridicule, in-law's, death; other races, other classes, other nations. If Christianity can only relieve us of our inner fears it can save us great stress and strain.

The best antidote to fear is the presence of Deity. "Fear thou not," spoke the Lord to his beloved Israel, "for I am with thee; be not dismayed." The story of Jesus walking on the water lives out this verse from Isaiah faithfully. Jesus had sent his disciples across the lake by boat, but it looked as if he had sent them to their death, for a storm came up that threatened to sink their craft. The account says that "the wind was contrary." The disciples were terribly frightened. Then Jesus appeared to them on the lake. The sight of him was so good to behold that Peter could not wait for him to come to the boat but asked permission to plunge into the water to go to meet him. The blessed Presence that casts out all fear had come. —*Graydon E. McClellan, First Presbyterian, Santa Rosa, Calif.*



## Come Let Us Worship

*By Clarence Seidenspinner*

# The Second Movement

*(Continued from last month)*

LAST month we began the discussion concerning the second movement of the liturgy, which varies greatly in the different churches. Our discussion at that point centered in the service of confession and absolution which may or may not form a part of the second movement.

Following this service of confession, the liturgical movement continues with the general experience of communion with God. The psychological problem of the pastor is to create a setting and to make possible the use of pattern and words which help the human spirit to come into fellowship with eternal God.

The best way to proceed in this difficult experience of worship is to confront the congregation with the word of God contained in the Holy Bible. It is generally accepted among all Christians that in the Bible we have the authentic word of God who, as the author of Hebrews state, "at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

This is the traditional point in the service for the reading of the Scriptures. Men feel that when these great words are read they have been brought into fellowship with eternal God. This is particularly true concerning the Gospels, for in these sacred pages God's word in history through Jesus Christ our Lord shines most gloriously. This is why, in the older liturgical churches, the congregation stands for the reading of the Gospel.

A leader of worship must decide whether he will read two lessons from the Bible, or one. In the historic service, of course, two lessons are read, often an Old Testament and a New Testament lesson, in addition to the psalms, which are read responsively by minister and people. There is much to be said for the reading of but one lesson to the modern congregation. Generally speaking, services need to be simplified rather than enriched by additional liturgical elements. One significant lesson, read with sympathy and thoughtfulness, will often make for better unity in the service than two lessons.

If a creed or confession of faith is going to be used by the congregation, it appears most properly at this point in the service. Again, this is true in the traditional service, such as the Roman mass, where the creed is inserted directly after the reading of the Gospel, and in Anglican matins, where the creed follows the second lesson and its accompanying canticle. The creed constitutes a moment of recollection or summary of the ideas and faith by which the Christian lives. On that confessional foundation the Scripture lessons are interpreted in prayer, sermon and hymn. Many creeds are now being used in the attempt to find a statement of faith that will be intellectually acceptable to the congregation as a whole. Most of these are very interesting in their attempt to give contemporary expression to the Christian faith, but how pale and anemic they appear in contrast to the Nicene or Apostles' creed!

Following the confession of faith, the morning prayer may be said. This moment of prayer may take one of many interesting forms. It may be a series of short prayers containing the collect for the day and other prayers with a particular thematic emphasis which the minister may choose. This, of course, is the arrangement of the service in Morning Prayer. A litany may be used with or without other prayers, giving the congregation more of an opportunity to participate in corporate prayer than it normally has in a Protestant service. Most Protestant churches, however, continue to want a pastoral or free prayer from the minister, who uses this occasion to present to Almighty God the corporate thanksgiving, intercession and petition of the congregation.

Following the prayers there may be an opportunity for additional anthems and hymns which repeat and give choral resonance to the theme of the Scripture lesson.

This theme is then developed in the sermon, which tries to clarify, interpret and intensify the word of God read from the Bible. It is the experience of many congregations that the sermon is a vital part of worship's second movement. It is able to bring the entire second movement of the service to a fine climax and thus prepare the mind and heart of the worshiper for the third movement of divine worship which is, of course, the benediction.

# Books in Brief

★★★THE THREE MEANINGS. By **Harry Emerson Fosdick.** Garden City Books (Garden City, N. Y.), $2.95. A full generation after they first appeared as separate volumes, the publishers are now wisely presenting in one volume three books by Harry Emerson Fosdick that guided and stimulated the thought of thousands of Christians when they first appeared and have continued to do so through the years. "The Meaning of Prayer", the first of the three to appear, has sold nearly half a million copies and has taught many to pray and how to pray. The other two volumes, "The Meaning of Faith" and "The Meaning of Service", proved equally helpful. In his preface to this new edition, Dr. Fosdick says, "The central question of mankind has become 'What do you believe?'" If that be true, then these three books will help the thinking of many who will read them again and will prove an equal blessing to the thousands who will discover them for the first time in this new and attractive form.—*Theodore F. Adams, First Baptist, Richmond, Va.*

★CRIME IN AMERICA. By **Estes Kefauver.** Doubleday, $3.00. This is the story of the recent Senate crime investigation committee headed by the able young senator from Tennessee. He tells what that committee learned about the gangsters, bookies and assorted criminals who play such important roles in governing New York, Philadelphia, Miami, Tampa, Chicago, Kansas City, Los Angeles — indeed, all of America. Every preacher should read it and get down to the important business of doing something about it. — *Garland Evans Hopkins, Managing Editor, The Pulpit.*

★THE CHRISTIAN IN POLITICS. By **Jerry Voorhis.** Association Press, $1.75. A successful politician (U. S. representative for 10 years) and a practicing Christian points to the need of committed Christians as both candidates and campaign workers. "The price of Christian government is political activity by Christian people." He is both idealistic and realistic, showing that Christian absolutes divided by compromise (first principle of politics) equals tension and self-sacrifice. Nevertheless, Christians should be willing to pay this price. Portions of book are "primer" for those who would run for office and win. There are good words on co-ops, the H-bomb, world federation. Helpful background for the preacher. — *C. Willard Fetter, First Evangelical United Brethren, Akron, Ohio.*

★INTERPRETING THE CHURCH THROUGH PRESS AND RADIO. By **Roland E. Wolseley.** Muhlenberg, $3.75. This practical manual of all phases of church publication and publicity is a valuable addition to any minister's library. Better still, the official board should purchase it for the church office, where it can be readily available for all who have to do with church publicity. —*Garland Evans Hopkins, Managing Editor, The Pulpit.*

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES. By **Frank S. Mead.** Abingdon-Cokesbury, $2.75. Here is an accurate and comprehensive digest of the most important facts about 255 sects and denominations in America. It witnesses to the broken branches of the body of Christ in our land. A valuable reference work for the pastor's study and the church library, and a must for every community library.— *Garland Evans Hopkins, Managing Editor, The Pulpit.*

AMERICAN FOUNDATIONS OF RELIGIOUS LIBERTY. By **D. E. Lindstrom.** Garrard Press, Champaign, Ill., $2.00. Prof. Lindstrom writes out of a rich experience in both the rural and the sociological fields. The reader will find in this little volume a number of fine insights into the lives and thinking of the people who live in the broad reaches of rural America. The book deals particularly with the changes of thought and belief which have resulted from the mechanization as well as the urbanization of the rural population. To this reviewer it seems that the author has taken a too pessimistic view of the present-day farm family as to their loyalty to the church and the interest it holds for them. A wider sampling of communities might show that in many cases the trends mentioned here are contrary to facts in a general study of the whole rural field. — *Oscar E. Engebretson, Washington Prairie Lutheran, Decorah, Iowa.*

ROADS TO RADIANT LIVING. By **Charles L. Allen.** Revell, $2.00. Fifty-three reprints of Dr. Allen's column in the Atlanta *Journal-Constitution* display the informality and the vividness of the practiced newspaperman. The "heart-side talks" are sound common sense infused with religion. The preacher will glean many apt quotations and illustrations. — *Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

A PLANNED PROGRAM FOR THE CHURCH YEAR. By **Weldon Crossland.** Abingdon-Cokesbury, $2.00. Dr. Crossland has written a useful manual. One may question such sweeping judgments as, e.g., "The time required to plan a year's total program is about one-third of that involved in any other method." Yet most churches, large or small, could increase their effectiveness enormously if church programs could substitute system for spasm. The author gives the individual church the benefit of methods tried on the proving grounds of other congregations. The book is not intended to be a blueprint for uniform reproduction; but most ministers will find it profitable to read the book and perhaps even more profitable to pass it on to their lay workers. — *Ernest Marshall Howse, Bloor Street United, Toronto, Canada.*

FORWARD THROUGH THE AGES. By **Basil Matthews.** Friendship Press, New York, cloth, $2.75; paper, $1.50. An excellent account of "the incredible adventure of the expansion of the Christian community across the world." Many missionaries of all centuries and of all nations are noted. An astonishing and inspiring record. Clear, concise and comprehensive, this small volume could be effectively used by study groups and classes of young people and most adults. Interesting drawings and a good list of books for further reading. — *W. B. Bryan, Dean, Macalester College, St. Paul, Minn.*

THE WINGS OF FAITH. By **H. V. Martin.** Philosophical Library, $2.75. For anyone who either is desperate for a reasonless absolutism in Christianity, or is simply curious about the chief source of modern dialectical theology, this is a good survey of Soren Kierkegaard's concept of the Christian religion. The author is a devoted English Kierkegaardian. He deals fairly with critics and makes it easy for the reader to decide whether or not to take up reading Kierkegaard first-hand. The book sufficiently represents Kierkegaard so as to either tantalize, irritate or inspire, depending upon one's peculiar spiritual need. — *Virgil A. Kraft, Methodist Chaplain at the University of Chicago.*

THE SUCCESSFUL SPEAKER'S HANDBOOK. By **Herbert V. Prochnow.** Prentice-Hall, $4.50. The churchgoer has a desire to hear and a right to expect good preaching from the pulpit. Although this book was not written primarily for ministers, every preacher will find it immensely helpful for his pulpit work and for getting his ideas across more effectively and powerfully. The beginning minister will find such helpful chapters as "Developing the Plan of Your Speech" and "Giving Your Statements Life and Power." The man who has been in the pulpit longer will find his technique improved if he reads the whole section on "Improving Your Delivery." Every man who has been in the ministry over ten years will profit from reading the chapter "Manifesting Enthusiasm." The author, a leading expert on public speaking and vice-president of the First National Bank of Chicago, proves his individual points with dozens of examples and illustrations culled from the best speeches and sermons of the ages. Not only are the essentials of public speaking presented, but the minister who must make many talks a year will find a gold mine of suggestions for speaking effectively on any occasion, including the Sunday morning sermon. — *Paul Turk, Euclid Avenue Methodist, Oak Park, Ill.*

*(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No star, depends on your taste and need.)*

## Books Preachers Are Reading

*An analysis based on reports from leading religious book sellers and from the reading of The Pulpit's distinguished editorial associates and book reviewers.*

| July | August | This Month | |
|---|---|---|---|
| 4 | 1 | 1 | **Communism, Democracy and Catholic Power.** *Paul Blanchard. Beacon Press,* $3.50 |
| 1 | 2 | 2 | **With Singleness of Heart.** *Gerald Kennedy. Harper,* $2.00 |
| 3 | 3 | 3 | **So We Believe, So We Pray.** *George A. Buttrick. Abingdon-Cokesbury,* $2.75 |
| | 5 | 4 | **Strengthening the Spiritual Life.** *Nels Ferre. Harper,* $1.00 |
| 2 | 4 | 5 | **Wake Up or Blow Up.** *Frank C. Laubach. Revell,* $2.00 |
| | | 6 | **Go Tell the People.** *T. P. Ferris. Scribners,* $2.00 |
| | | 7 | **A Better Hope.** *Charles R. Goff. Revell,* $2.00 |
| | | 8 | **Meditations.** *Grace Noll Crowell. Abingdon-Cokesbury,* $1.50 |
| 7 | 7 | 9 | **If This Be Religion.** *Frederick K. Stamm. John Day Co.,* $1.75 |
| 9 | 8 | 10 | **Life of Jesus.** *Edgar J. Goodspeed. Harper,* $3.00 |

# The Editor's Page

## The Event of the Month

WHILE the cosmic issues in Korea and Iran and around the world are simmering in unresolved tension, let us take a look at the liquor problem in the United States. The appearance of two articles in the *Christian Century* (July 18 and 25) on "Drinking in the Colleges," by Professor of Philosophy Albion Roy King, is an event which should arrest the attention of all of us. Under cover of the terrifying problems which absorb public concern, the liquor enemy of our youth is having a field day. There is nothing unique about the alcoholic invasion of the colleges, for the college is a minature replica of society. While Dr. King limits his penetrating analysis to the college situation, and suggests procedures for resisting the alcoholic invasion in that particular area, his diagnosis applies to the whole American scene, as do also his proposed procedures. He has come to feel the insufficiency of prohibition by rules in colleges or by law in the general community. Whatever theoretical objection may be made to his position by us oldtime and still irreconcilable foes of the traffic, it is politically impossible to assure prohibition in a society where the taboo on drinking can count upon the support of only a residual fraction of that large majority of public opinion which supported it a generation ago. Therefore the problem must be attacked with other weapons, such as education and the development of social sanctions for both prevention and temperance. The churches do not meet the situation by an intransigent insistence that only prohibition of the traffic affords any hope. This only closes the door upon other methods. Distasteful as it is for those whose minds were molded by the prohibition thesis to talk in terms of education for prevention and temperance, Dr. King rightly argues that this must be done.

**Analyzing the Liquor Problem**

## The Book of the Month

A HISTORY OF THE CURE OF SOULS, *by John T. McNeill. Harper, $5.00.*

HERE is a book which the distinguished author says is the work of half a lifetime. When you read it you will marvel that it could be done in so short a time! The book comes at just the moment when the subject of pastoral counseling is taking a central place in the training of ministers and in their parish practices. Any reader will be surprised to find how vast is the background of this discipline. He has probably known but little beyond the immediate area in which modern psychiatry has produced something of a sensation, or at least an awakening of the pastoral consciousness. But the historic dignity of the office and art of the curator of souls has hardly been called to his attention. This function of the minister is not a modern fad. It has been an omnipresent function in all religions and philosophies from the most ancient times. The pastor's responsibility for dealing with the individual person in grief, perplexity and guilt, and for equipping himself with a procedural technique and with norms of judgment, has not been a monopoly of the Roman Catholic Church in its institutionalized confessional, but has been recognized in nearly all branches of historical Protestantism. The present awakening represents an attempt to recover something that has been eclipsed by other interests in modern Protestantism. Professor McNeill has written a history of this little publicized function of religion right down to the appearance of modern psychiatry. He has some sympathetic but discriminating and cautionary words to say about this new discipline. The erudition of this work is matched by the fascination of its subject and by the lucid simplicity in which the story is told.

## A Thought for the Month

WE PROTESTANTS have lived so long in the uniformities of our sectarian system that we are not aware of the spiritual impoverishment due to the isolation of ourselves from other Christians. Denominationalism is essentially an attempt to escape from diversity. We take our own uniform pattern of truth and build a denominational church upon it, thus walling it in and walling other truth out. The emergence of the ecumenical movement raises the question: What would a united church do with these theological and other diversities which we cherish in our sectarian ghettos? Some imagine that all these diversities would have to be ironed out to a smooth surface of complete accord. Then the spiritual life would have easy sailing on quiet seas, with no controversial winds to buffet and no waves of diversity to surmount. This is a great mistake. Such uniformity would spell the stagnation of the spiritual life. A united church would welcome our diversities and embrace them. They are essential to spiritual growth and vitality. The Christian life cannot be divorced from the intellectual problems inherent in it and presupposed by it. Our diversities are not a spiritual liability but a spiritual asset. They should not derogate from our unity but actually contribute to it. The prospect of living in an ecclesiastical fellowship that welcomes the diversities which exist in evangelical Protestantism should be one of our most alluring expectations as we contemplate Christian unity.

**Let Us Welcome Our Diversities**

Charles Clayton Morrison

## *For the Record—*

SEPTEMBER is the month when our thoughts turn to the relationship of the church to labor and industry. In this Pulpit Oscar Blackwelder's sermon raises the basic isues of our machine age and helps the reader to get a proper perspective on the relative unimportance of machines as compared to people. Fred Luchs touches on this theme, too, in his excellent article, "Industry Teaches the Church."

Dwight C. Smith lifts the laborer's task to a higher plane in his sermon, "The Spiritual Meaning of Work." Both the sermon by Gaston Foote and that by Harry Zeller, while applicable to everybody, develop themes which laboring men would appreciate and understand. Of course, it isn't difficult to find subjects laboring men understand these days. Most of them have had sufficient educational opportunities to appreciate the average sermon. The difficulty is to get them to come to church to hear any sermon.

We had just as well face it. For whatever reasons, and there are many, the average church is failing in its ministry to working people. For many of them, the labor union has replaced the church. And many labor unions look on the church as an institution far removed from the fight they are waging to improve the conditions under which most of the population—the workers—lives. This ought not to be so. The churches are largely responsible for labor's new status. They prepared the ground for the reforms which have come. Churchmen were among the leaders in the fight to achieve those reforms. Yet the churches have been unable to make the labor movement generally believe that they are more concerned with the rights of men than with keeping on the good side of those in a better position to foot the bills. More than that, in their new position of power some unions have come to share with some industrialists a fear of the church. They don't like the idea of any institution's sitting in judgment on their aims and activities.

If both unionists and industrialists who think like that would learn a lesson from what has happened in countries behind the iron curtain, they would soon change their minds. The Communist revolution is never secure as long as the churches continue to be the conscience of state and society. A free church is essential to the kind of free society in which free enterprise and free labor thrive. If for no other reason, enlightened self-interest should make both industrialists and unionists strong supporters of the churches.

For these and other reasons we venture to hope that Pulpit readers will increasingly give attention to the serious responsibility resting upon the churches to discover means of more closely relating their message and program to the needs of both labor and management. G. E. H.


# The Pulpit

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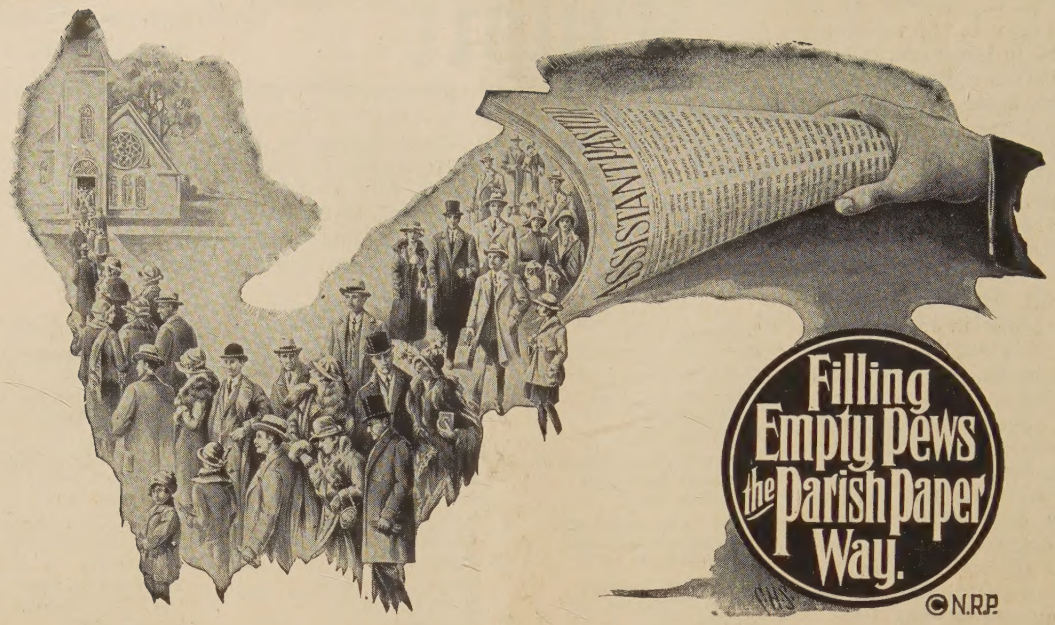


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